UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to Society of Silent Unity, 917 Tracy, Kansas City, Mo.

OMNIPOTENCE

Therefore to whom turn I but to Thee, the ineffable name?
Builder and maker, thou, of houses not made with hands!
What, have fear of change from thee who art ever the same?
Doubt that thy power can fill the heart that thy power expands?
There shall never be one lost good! What was, shall live as before;
The evil is null, is naught, is silence implying sound;
What was good shall be good, with, for evil, so much good more.

—Robert Browning.

THE WORD OF THE IMAGINATION IN REGENERATION

CHARLES FILLMORE

WHEN THE faculties of the mind are understood in their threefold relation—spirit, soul, body—it will be found that every form has its origin in the imagination. It is through the imagination that the formless takes form. It is well known that the artist sees in mind every picture that he puts on canvas. Man and the universe are a series of pictures in the mind of Being. God made man in his image and likeness. Man, in his turn, is continually making and sending forth into his mind, his body, and the world about him, living thought-forms embodied and endued with his whole character. These images are formed in the front brain, and clothed upon with substance and life drawn from subcenters in the body.

Very intellectual people, concentrating the intensity of their thought in the head, fail to connect with the substance, life, and love centers in the body, and their work, although it may be very brilliant, lacks what we term "soul." The thought creations of this type seldom live long. Where the thought form and its substance are evenly balanced, the projected idea endures indefinitely. Jesus was a man thoroughly conversant with this law, and every idea that he clothed has lived and grown in wisdom and power in the minds of those who make union with him in faith and spiritual understanding. He said: "Heaven and earth shall pass away: but my words shall not pass away."

Among the disciples, Bartholomew represents the imagination. He is called Nathanael in the first chapter of John, where it is recorded that Jesus saw him under the fig tree—the inference being that Jesus discerned Nathanael's presence before the latter came into visi-

bility. This would indicate that images of people and things are projected into the imaging chamber of the mind and that by giving them attention one can understand their relation to outer things. Mind readers, clairvoyants, and dreamers have developed this capacity in varying degree. Where consciousness is primary in soul unfoldment there is confusion, because of lack of understanding of the fundamental law of mind action. Forms are always manifestations of ideas. One who understands this can interpret the symbols shown to him in dreams and visions, but lack of understanding of this law makes one a psychic without power. Joseph was an interpreter because he sought the one creative Mind for guidance. "And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace." When Pharaoh told him the dream about the fat kine and the lean kine, Joseph at once gave the real meaning of the dream; he understood the metaphysical law. The early Christians had understanding of this law. The same law is in existence today and can be used more effectually by us, the reincarnated followers of Jesus, because mind and its modes of action are now better understood.

The Spirit of truth projects into the chamber of imagery pictures that, rightly understood, will be a sure guide for all people who believe in the omnipresent mind. Everybody dreams, but the great majority do not attempt to interpret the handwriting on the walls of the mind, or they take their dreams literally and, because the dreams do not come true, consider them foolish. Through ignorance of the law with which imagination works, man has made imagination to be a byword. We look upon imaginary things as trivial, yet we know that through the imagination we can produce wonderful changes in the body. Studying this law, we find that the character of both soul and body is determined by the imagination and its associated faculties. Paul re-

ferred to this power of the imagination when he wrote:

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

There has been much speculation about the method that Jesus used to impart spiritual understanding to his disciples and other early Christians, who were wonderfully illumined. It is true that the twelve disciples had his personal instruction, but it was apparently preparatory only; the thorough training was to follow. Jesus promised that the Spirit of truth should, in his name, come as teacher, guide, and instructor. He did not say how Spirit would guide and teach those who believed in him; we gain this conclusion from their experiences in the new school of life to which he introduced them.

It is possible to impart Truth through direct inspiration, but this requires a student with a development of mind superior to the average, and Jesus sought converts in every walk of life. So we find that the simple and universally intelligible avenue of visions and dreams, the work of the imagination, was adopted as an important means by which the believers were instructed and called together. In fact, a large part of the work of the early church was carried forward by this means.

Saul was converted by a vision. Jesus appeared to him in person and rebuked him for his persecution of the Christians, told him that he had a work for him to do, and gave him directions as to his future movements.

And as he [Saul] journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless,

hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Those who look to the Holy Spirit for guidance find that its instruction is given to all who believe in Christ, and they are often drawn together by direction of the inner voice, or by a dream, or by a vision. Saul needed to have his sight restored. The brightness, or high potency, of Jesus' glorified presence had confused his intellectual consciousness, and this had brought about blindness. He needed the harmonious, peace-giving power of one who understood the inner life, and this was found in a certain disciple named Ananias. The Lord said to Ananias in a vision:

Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

The Lord's appearing to Saul, with the conversion of the latter, is considered one of the great miracles of the Bible, but the experience of Ananias is seldom mentioned. Yet we are told in this text that the Lord ap-

peared to Ananias and talked to him, just as he had appeared and talked to Paul, and there was apparently no difference in the real character of the incidents, except such be found in the mental attitude of the participants. Paul was antagonistic and full of fight. Ananias was receptive and obedient; he doubtless had received this sort of guidance many times. From the text we readily discern his spiritual harmony. He knew the reputation of Paul and protested against meeting him, but the Lord explained the situation and Ananias obeyed.

Today disciples of Jesus who are obedient and receptive and believe in the presence and the power of the Master and the Holy Spirit, are everywhere receiving visions and dreams. They are being drawn together and are helping one another to recover from the discords and inharmonies of life. Never before in the history of the race has there been so great a need for spiritual instruction as there is now, and this need is being met by Jesus and his aids in a renaissance of early Christianity and of its methods of instruction.

Spirit imparts its ideas through a universal language. Instead of being explained by words and phrases as used in ordinary language, the idea is formed and projected in its original character. This system of transferring intelligence is called symbolism. It is the only universal and correct means of communicating ideas. For example, if one wished to tell about a procession that he had seen, and could mentally picture it so that others could see it, how much more complete the communication than descriptive words. The mind formulates into thought images every idea that arises in it, and then tries to express it in language, which is nearly always inadequate. The French say: "Words are employed to conceal ideas." As the early disciples of Jesus had to learn that the symbol represents the idea rather than the thing, so modern disciples, following the

same line of instruction, should not allow the intellect to materialize their dreams and visions; although they may be puzzled, like Peter, subsequent events will bring to them a clearer understanding of the lesson.

In the tenth chapter of The Acts, we read:

Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Peter was still bound by the Jewish teaching that there was no salvation for any except those of his faith, and this vision was to break the bondage of such narrowness and show him that the Gospel of Jesus Christ is for all people. In a vision the Lord had already instructed Cornelius, the Roman soldier, that he should send certain of his servants to Joppa and fetch Peter to Cæsarea.

Some advocates of flesh-eating make the mistake of giving a literal interpretation to Peter's vision, holding that the Lord commanded him to kill and eat "all manner of fourfooted beasts and creeping things of the earth and birds of the heaven," and that God has cleansed them and thus prepared them for food for man. If this view of the vision should be carried out literally, we

should eat all four-footed animals, including skunks, all the creeping things, and all birds of the air, including vultures. We know, however, that the vision is to be taken in its symbolical meaning. Peter was to appropriate and harmonize in his inner consciousness all thoughts of separation, all uncleanliness and impurity, narrowness, selfishness—the thoughts that bring diversity and separation.

We have within us, bound in the cage of the subconscious, all the propensities and the savagery of the animals. In the regeneration these are brought forth and a great reconciliation takes place. We find that there is really nothing unclean, except to human consciousness. In the original creative idealism of Divine Mind, everything was made perfect and sanctified and pronounced "very good." But God did not tell man to eat everything because it was good in its place.

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.

When man has regenerated and lifted up the beasts of the field, he will carry out the injunction given to the original Adam and name them "good."

Man's body represents the sum total of the animal world, because in its evolution it has had experience in nearly every type of elemental forms. These memories are part of the soul, and in the unregenerate they come to the surface sporadically. Sometimes whole nations seem to revert from culture to savagery without apparent cause, but there is always a cause. These reversions are the result of some violent wrenching of the soul, or a concentration, to the exclusion of everything else, upon a line of thought out of harmony with divine law. When the soul is ripe for its next step in the upward way, a great change takes place, known as regeneration. Jesus referred to this when he said to Nicodemus: "Ye must

be born anew." In one of its phases the new birth is a resurrection. All that the soul has passed through has left its image in the subconscious, wrought in mind and matter. These images are set free in the regeneration, and man sees them as part of himself. In his "Journal," George Fox, the spiritually minded Quaker, says:

I was under great temptations sometimes, and my inward sufferings were heavy; but I could find none to open my condition to but the Lord alone, unto whom I cried night and day. I went back into Nottinghamshire, where the Lord shewed me that the natures of those things which were hurtful without, were within the hearts and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, etc. The natures of these I saw within, though people had been looking without. I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered, "It was needful I should have a sense of all conditions, how else should I speak of all conditions?" In this I saw the infinite love of God. I saw also, that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God, and I had great openings. As I was walking by the steeple-house side in the town of Mansfield, the Lord said unto me, "That which people trample upon must be thy food." And as the Lord spake he opened to me that people and professors trampled upon the life, even the life of Christ was trampled upon; they fed upon words, and fed one another with words; but trampled under foot the blood of the son of God, which blood was my life: and they lived in their airy notions talking of him. It seemed strange to me at the first, that I should feed on that which the high professors trampled upon; but the Lord opened it clearly to me by his eternal Spirit and power.

In the regeneration man finds that he has, in the part of his soul called the natural man, animal propensities corresponding to the animals in the world without. In the pictures of the mind, these take form as lions, horses, oxen, dogs, cats, snakes, and the birds of the air. The visions of Joseph, Daniel, John, and other

Bible seers, were of this character. When one understands that these animals represent thoughts, working in the subconscious, he has a key to the many causes of bodily conditions. It is clear to him that the prophets of old were using symbols to express ideas, and he sees that in order to interpret these symbols he must learn what each represents, in order to get the original meaning.

According to Genesis, the original creation was ideal, and through man the ideal was given character and form. Adam gave character to all the beasts of the field: "and whatever the man called every living creature, that was the name thereof." To the spiritually wise it is revealed that when man is fully redeemed, he redeems and purifies and uplifts the animals in himself. The animal world will go through a complete transformation when the race is redeemed. As Isaiah says, "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox." Some even go further than this, and say that in the millenium there will be no necessity for animals; that they are, in reality, the dissipated forces of the human family and that when those forces are finally gathered into the original fount in the subjective, there will be no more animals in the objective; that in this way man will be immensely strengthened and a certain connection will be made between the so-called material and the spiritual.

VISUALIZATION

How necessary that we should be in the highest state of exaltation when we visualize! How essential that we should consecrate the faculty of imagination through first perceiving from spiritual heights the truth of the situation. That image is pure and immaculately conceived which is unadulterated by sense conceptions. Seeing the countenance of God is beholding one's own face in absolute truth.—*Unity Daily Word.*

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man. The following is an outline of a lesson on the faculty, imagination, as taught by Cora G. Dedrick in her classes at Unity headquarters. These lessons are based on the book, "Christian Healing," by Charles Fillmore.

DURING the Revolutionary War, George Washington's strong right arm and active imagination were directive powers through which the Lord worked in laying the foundation stones of the United States of America. It is said that during the discouraging days of 1777, when Washington was encamped with his army at Valley Forge, a vision came to him. While he was on his knees praying, asking to be shown the right thing to do, a light shone round about him and a vision of a broad and prosperous country spread out before him. He recognized it as the future United States. In truth he had made the contact with the spiritual forces which insured success. His heart thrilled with exultation. The remembrance of that vision goaded him on to victory. After the colonists had won the war, that vision made him a tireless worker in helping to perfect the constitution and to establish the country on a sound basis. George Washington is fittingly called the Father of his country. His grave, simple manner, his self-mastery, his sense of justice well graced the young republic. He stands as one of the foremost in our nation's history. Yet all that he did, many a barefooted boy has imagined of himself.

Often so vivid and so powerful is the imagination of the youth that it keeps him in a state of mental intoxication. It inspires him to push forward and to accomplish. The power of divine imagination stirring in the heart of the boy has again and again produced

statesmen, and has caused the desert to blossom as the rose. The world does not realize its debt to this wonderful faculty, imagination.

Imagination is an attribute of God; it is the formative power of thought, the molding power of the mind. It is that which gives shape, tone, color to thinking. In truth every word, every combination of words, has back of it an image, a thought picture. These images, these combinations of shapes working in omnipresent substance, mold the lives of men.

We all have free access to God, therefore we have free access to divine imagination. Would you be strong, healthy, wise, lovable? Image yourself, think of yourself as strong, healthy, wise, lovable. Watch the deep, inner thoughts of your mind; back of them are images which are molding your life. Jesus Christ knew how the law of divine imagination works and he molded his life after the perfect pattern. That fact was what he had in mind when he said: "He that hath seen me hath seen the Father." He knew that he was the image of the Father brought into manifestation.

We find, by reading the Bible, that the prophets of old were well versed in the use of the imagination. They were guided by their visions and their dreams. There is a scientific law back of men's visions of the night. Everything that happens in the outer world first takes place in the inner realm of thought. The inner realm of thought is where the Spirit of truth operates, and when something that is vital in one's life is about to take place, the Spirit of truth makes it known to one in the manner that can best reach his consciousness. Often when one becomes still, as in sleep, the Spirit of truth throws the message on the screen of the mind in thought pictures, and the recipient calls it a dream. Of course one must learn to read the symbols. If the message is good, all is well. If not, one should go into the silence, and hold for light, wisdom, and the transforming power

of Spirit, until the error is dissolved. Emerson said that nothing is so hideous, so unclean, but that intense light will make it beautiful. This rule holds good in dissolving error thought forces that are trying to manifest in one's life.

On the other hand we find that before Jesus Christ can be imaged in a dream, one must use those deep, powerful spiritual laws which bring forth the divine image. The same scientific law that governs dreams governs visions. When Paul the apostle was on his way to Damascus for the purpose of persecuting the Christians, he had a vision that changed the course of his life. From that instant he was an ardent follower of the Lord Jesus Christ.

In the outer realms Paul had been ignorantly fighting the Christians, believing with his whole heart that they were opposing the living God that he worshiped. Being a Jew, he had received spiritual training, and had stirred into activity the powerful creative laws of God. At the opportune moment the Spirit of truth revealed to him by a vision that Jesus Christ was the perfect manifestation of his own living God, whom he reverenced with his whole soul.

In order to use successfully the law of divine imagination, one must have established this faculty in Truth and in the knowledge that the Christ man is within. Mere intellectual images do not produce demonstrations. When Phillips Brooks was a young man his ambition was to be a teacher of mathematics. With this aim in view he labored early and late. At the end of his college career he obtained a position as a teacher of mathematics. However after six months he was told that he was a failure, that his pupils were not progressing at all, and that another must take his place. He left his post with a heavy heart; his air castles were utterly demolished. Finally he made up his mind that as he could

not be a great teacher, he would be a preacher. After some little preparation, resigned to his fate, he was given a charge in the outskirts of Philadelphia. No sooner was he fully established than people came from every direction to hear him. The church was full to overflowing; a larger church was built for him; then he was called to Holy Trinity church in Philadelphia, and later to Holy Trinity church in Boston. Later he was made a bishop. He became one of the best known preachers of this country. In his youth he had constantly imaged himself as a great teacher of mathematics, but the image had been only an intellectual one. The power of Spirit wiped out the little mental image of his desire for personal greatness.

Jesus' disciple Bartholomew symbolizes the faculty of divine imagination. Between the eyes is a ganglionic nerve center which, when spiritually quickened, will set into operation the divine imaging power. For a drill in the silence to quicken and control the imagination, get very still; center the attention just back of the heart and realize that the image of the Christ is implanted there. Realize that the quickening power of the word is bringing that divine image into manifestation. Also focus the attention for a moment on the wisdom center at the pit of the stomach and realize that the Christ image within you is quickened with divine discrimination, judgment, and wisdom. Then bring the attention up into the seat of the imaging faculty, between the eyes, and realize that you are the image and likeness of God in manifestation. Next, direct the attention down into the feet and know that you are able to stand up straight before the Lord, that you are walking perfect before the Lord. Then quietly hold the attention just back of the heart with this prayer: *I am formed anew every day in my mind and my body. Praise God.*

THE BIBLE

How can we know God? Everywhere we find evidences that this quest is bringing men back to the Bible. As we sit in the subway it is a common sight to see men and women calmly producing a Testament, and reading the same attentively between the stations. At an exclusive men's social club recently, a heated argument is said to have occurred over a Bible statement, and a stern reprimand administered to the club steward for his inability to produce a Bible, which lack was immediately rectified, and a Bible hastily added to the club library. We are reliably informed that it is frequently missing from its accustomed place on the library shelf. . . .

Signs of the times these? Splendid signs! Men are returning to God, and when the march once begins, there will be few slackers. Men are learning how to pray rightly, no longer spending their lives in petitions to God for what he has already given to them. God can give no more when he has given all, so man is beginning to know that his quest will end when his idea of God becomes perfect, complete, and whole, through Jesus Christ, His only revelator. Thus the splendid unity of the Bible unfolds in perfect sequence. First the great cosmic sentence with which it opens, "In the beginning *God*," and we find in the ensuing creation nothing but God and his manifestation. Then man's leaning toward autocracies, democracies, and self-government blinding him to existing perfection and luring him on to certain destruction. The entire Old Testament shows man's dire need, and the New Testament reveals God's supply of that need in his Son Jesus Christ, who brings to man the true idea of God and his perfect kingdom at hand now, and the assurance of his good pleasure to give that kingdom to man now. Thus man returns to the theocracy established in the beginning.—*Alice Bowne; Active Service.*

THE VOICE OF A STRANGER

THEODOSIA DEWITT SCHOBERT

HE SHEEP hear his voice . . . and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:3-5). In the foregoing text, emphasis should be placed upon the word "know." The sheep know the voice of the true shepherd, and they do not know the voice of a stranger. The knowing and the not knowing are matters of the inner consciousness. The Spirit of truth within us causes us to feel—if we will listen for it and to it—whether or not a teacher or any particular message of a teacher has truth for us.

With the hope that others may be inspired and strengthened thereby, I shall relate two of my own experiences in receiving divine guidance. In the first one the text given at the beginning of this article was used by the Spirit in me to meet a really urgent need. From the illumination that I received at that time I also learned a lesson which is a great help to me in my deciding whether or not I shall accept and act upon ideas that day by day come to me from within and from without.

At the time when this experience occurred I knew virtually nothing of the scientific working of the principle of Truth, which redeems and regenerates man. But I had prayed for and had received a quickening of the Holy Spirit in consciousness; also I had formed the habit of praying to God about anything that puzzled or concerned me deeply in any way, and I believed (some may think that I childishly believed; to such I recommend the reading of Mark 10:15) that in some way I should be clearly guided.

I was living in a small New Mexico town and had formed a friendship with a woman who seemed to be

very much interested in the kind of religious thought in which I was interested—divine healing, and the overcoming of seeming error with a view to being wholly transformed in both mind and body. But there was something about her and about her remarks that deep within me I did not like, though personally I was very fond of her. One day while at her home I heard a rather loud cracking noise which seemed to come from the ceiling. I should have attributed it to a settling of the house and should have thought nothing more about it if she had not remarked that some one wanted to talk to us.

Before that time I had begun to realize that the things about her of which my inner being did not approve were of a psychic or spiritualistic nature, and I had often wondered whether they were of the truth and whether they should be accepted as such. She seemed to think that they were of God and were really necessary to spiritual growth. I asked her who wanted to talk to us. She replied that she did not know, but that we might miss much information and much good if we did not listen to and investigate the voices that tried to draw our attention. I said nothing more at the time, but soon went home. There I prayed in earnest to know what those voices were, and whether I should give heed to what the woman had said. I asked God to show me, so that I should know for myself what to do, since I wanted all that God had for me and at the same time did not wish to get entangled in any error.

In answer to my prayer the text from the tenth chapter of John was given to me, the text quoted at the beginning of this article. The words came into my consciousness very slowly, as though spoken by an unseen—though very strongly realized—inner Presence. The emphasis was on "my sheep . . . know my voice

. . . they know not the voice of strangers." The point that came to me so impressively was that if the voices had been of God, of Truth, I should have responded inwardly to them—I should have known. The very fact that they seemed strange or foreign to my consciousness was proof enough that they were not Truth, at least not for me at that time, and that I should let them alone. (When I say "strange," I am not in any way referring to the intellectual, outer reasoning part of me, but to the inner Spirit, or light, deep within my being, that knows and causes me to know, when I have been spiritually quickened.) I decided to pay no attention to what was to me the voice of a stranger. One should not allow persuasion, curiosity, or any personal impulse to tempt one to experiment with anything that does not come to one's real inner self with the contented, satisfied-that-it-is-right feeling which emanates from the indwelling Holy Spirit in one in response to that which is real and true.

As soon as the woman saw that I was no longer receptive to her ideas, but took a positive stand in Truth as it appealed to me, we drifted apart; she seemed to care nothing more for my company. She had never been really open to receive ideas from me but had expected to induce me to see things in her way.

The other experience came in my getting acquainted with Unity, and it shows how the "inner knowing" worked to let me know the true way to take.

Learning that my husband and I were intending to move to Kansas City, a friend told us to go to Unity, saying that we should find friends there. This was my first intimation that such a place as Unity existed. Since we knew no one in the city, and had been told about Unity, we went to Unity.

Not being acquainted with Unity's way of expressing religious views, at first I could get very little

from Mr. Fillmore's talks, especially on Sunday mornings; his Wednesday evening meetings were simpler. I was at the time very foolishly prejudiced against Christian Science. Because I did not understand either Unity or Christian Science, I concluded that they must be alike, and so I became prejudiced against Unity. I should have stopped attending Unity services, had it not been for my inner knowing that the Spirit of God was at Unity. Whenever I came—which was not very regularly at first—I sensed a deep, sweet peace and harmony, and a something that came to my heart and to my inmost being and made me feel at home, in the real sense of the word. So I was drawn back again and again.

Over and over mortal reason sought to convince me that Unity was all wrong; the friend who had directed us to Unity tried later to set us against it, but again and again in response to the outer reasonings and to my inner longing for more understanding of Truth, the thought came to me that if Unity were wrong the Spirit of God could not abide there; that where the Spirit of the Lord is, there must be something really, vitally good. I knew deep down within me that God was at Unity, even though intellectually I was able to grasp little of its teaching. So I kept on attending, and as I began to comprehend the meanings of the terms that were used, I found that Unity taught just what I already believed, but put it all in a much clearer and more practical way than I had understood before.

Of a surety, "*There is* a spirit in man, and the inspiration of the Almighty giveth them understanding" (A. V.). I like to use the statement in this way: *The Spirit of God is in me, and the inspiration of the Almighty gives me understanding.*

You will find, as you learn to pray to the Father within you and to listen within for the answer to your

needs, that regardless of outer mortal reasonings there will come the inner knowing of what is yours and what is not, concerning all ideas that are presented to you. Especially will this be so if you really desire to follow the true path to the overcoming of the lesser self. If a strange feeling arises in you toward any so-called teacher of Truth, or toward any idea that comes to you from within your own subconsciousness or from some person without, let it alone; if you are not inwardly attracted to them but are rather repelled by a person, an idea, or a thing, then know that for the time being at least you do not need it.

Learn to stand on your own feet, to trust the Holy Spirit, which is your inner guide and teacher, and do not be persuaded by any one against your own inner convictions. At the same time, do not condemn, nor fight in thought, word, or deed, persons or ideas that you cannot at the time accept. Take your stand in the silence, and outwardly if necessary; then place yourself, and all persons and ideas concerned, fully in God's keeping. Bless and release all to the Father, while you go on your way rejoicing.

Pray earnestly for your own inner quickening and awakening to a greater consciousness of the divine Presence. Trust the inner One. Listen for his soundless voice within you, and follow him. Thus you will ever be led in right paths and into that which is for your highest good. Do not give way to personal curiosity about any outer seemings that do not receive the blessing, "This is the way, walk ye in it," of the Holy Spirit within you. Do not let intellectual reasoning belie the true leading of Spirit; but in singleness and purity of mind, and in childlike simplicity

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths."

IS NATURE SPIRITUAL

W. I. HOSCHOUER

IS NATURE spiritual and to be accepted as such, or is it material and is its influence on mind and body a hindrance to spiritual illumination?

This question would seem stupid to the ordinary man of the world, accustomed as he is to thinking that everything that he sees is material; but to the metaphysician, who is interested in spiritual realization, the matter is entirely different. For him the question holds a peculiar and fascinating challenge. Living in nature constantly, unable to avoid its contacts if he would, he must learn to utilize every force and every experience for his spiritual growth. He knows that his environment is not neutral and that much depends upon how his consciousness responds to the beat of the natural forces upon him.

The physical scientist deals with phenomena. He is concerned chiefly with things and with the forces that are identified with the sense world. He has a concrete mind and may even deny the reality of anything that he cannot contact through the senses. Centering his thoughts upon the material world, he seeks life's highest values in what are to him material conditions. Since his life is bounded by visible horizons, he is inclined to accept the sense values that nature affords him and to ask for nothing more.

But to the metaphysician the problem is not so simple. He looks at life from the opposite angle. Reality to him is identified mostly with the invisible. He is affected less by what he sees and feels than by what lies back of and acts through his sense contacts. He walks more by faith than by sight, seeking always to penetrate the invisible and to find there the roots of all external manifestation. Like Paul, he believes that

"what is seen hath not been made out of things which appear," but is the product of the working of eternal laws and principles which constitute the world of reality. His desire is to make conscious union with reality, therefore he is inclined to reject, rather than to accept, nature's direct appeal through sense channels. Very often this attitude creates painful confusion and leaves the student stranded in an environment from which he draws his bodily sustenance but which seems to be at war with his soul. His problem then is to adjust himself to life in the external so that every contact, every human experience, will promote his spiritual interests.

True living is as much a matter of method as of principle. To be useful to man, abstract goodness must be formed into definite thought and feeling and will, and finally into action that is concrete good to man. All impressions received from the objective world of nature and from human experience must be transmuted into their spiritual equivalents and thus furnish food for the soul as well as for the body. How to do this is supremely important to all who aspire to spiritual consciousness.

The spiritualizing process will be made easier and more certain if one clearly discerns the fact that the manifest world is a partial and ever changing expression of an invisible world, of which the manifest is the vital and significant symbol. That which gives meaning to an object is the idea involved, not the body of the object which one sees with the eye. The materialist comprehends only the visible and its supposed forces, and so falls into idolatry. But the metaphysician may err here also and may experience confusion. In fact this is the starting point of most, if not all, of the difficulty encountered by the student of the spiritual in passing from the material to the spiritual basis of consciousness. Under the lead of a wrong method, he denies the reality of the world of sense perception and seeks to shut

it out of thought, that he may better contemplate invisible reality. He believes that he must eliminate the symbol in order to contact the inner idea. Failing to realize that both cause and effect exist and act in the same space and at the same time, and that they are identical in all elements that go to make up reality, he divides his mind against itself. Knowing both good and evil, real and unreal, he is held fast in the net of his own sophistry, and he strives in vain for unity of consciousness.

To gain his good the student must learn that unreality is a human concept only, and does not exist as a fact in nature. When it is known that reality may be both constant and transitory, permanent and impermanent, abiding and transient, eternal and temporary, Truth and the symbol indicating it, uncertainty begins to abate and the oneness of phenomena with principle becomes more apparent.

Life manifests as visible form as surely as it expresses as invisible principle. It is concrete as well as abstract, at the same time and place and in the same order. Life is a unit, existing not as kinds but as a oneness. The so-called kinds, organic and inorganic, mineral and vegetable, animal and human, material and spiritual, are but phases or aspects of life. Life cannot be divided. It exists and manifests always as a unit, no matter how diverse its manifestations may appear. Diversity is confusing until its underlying unity is discovered. But when fact dovetails into fact, and principle comes into the foreground as animating, creating, and governing all divine order, the universal unity is discerned. Confusion is swallowed up in order and harmony when the light of understanding dispels the mists of error and leaves the mind free to function in universal truth.

This explanation accounts partially at least for the simplicity, candor, honesty of the truly natural mind.

Something of the spirit of nature settles into the soul of the lover of its mysteries, and whether he be theologically religious or not, he is inwardly quickened and outwardly reverent—such quickening and reverence being vital qualities of true religion. To be simple and honest enough to see life steadily and to see it whole is to bring a clear understanding of life's sublime meaning.

It must be apparent, even to the casual observer, that the inherent qualities of nature—those characteristic and indispensable elements without which nature could not be—alone must determine its standing as material or spiritual. Nearly everything which may be thought of as spiritual appears in nature in endless profusion. Beginning with life, think of all qualities that are believed or known to be spiritual; then walk through field and forest and you will find all those qualities inviting your consideration. Take purity, for example. Where is it more evident than in the hearts of flowers, the green grass, the rain-washed sky, and the refreshing water flowing from springs? Even the soil beneath one's feet is so pure that life manifests in it. Were the mind of man always as fresh and clean as the earth he treads, this world's true name would be paradise.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." This was Jesus' way of telling man to learn Truth as it comes fresh from God, in nature. This teaching does not, of course, belittle human learning, but points out to man a source of knowledge free from the errors incident to human consciousness. What passes among men as knowledge is a confusion of truth and falsehood; nature, however, knows only truth and expresses only truth. Jesus was eager that man should know this and should qualify as an interpreter of nature's revelation of the true values of life. Man's tendencies to exaggeration, unfair judgment, and ego-

tism, would be restrained by the spiritualizing effect of his knowing the simple facts of nature; he would be taught purity, simplicity, trust, and obedience, all fundamental spiritual qualities. By considering the lily he would learn selflessness, and would receive a revelation of hitherto unsuspected depths in his own being. By contacting God through nature, which he easily might do by following the example of the lily—relying absolutely upon the principle of his being and upon the goodness and loving favor of his Creator, after the manner of the lily—he would have soul illumination and a consciousness at peace with all the world.

Reliability is another spiritual quality in which nature ranks high. The importance of this element in the individual character cannot be overestimated. It is so fundamental that a reputation for reliability opens many doors to preferment. Nature is found strong in this constructive power—a further evidence of its spiritual constitution. On this point the evidence is perfectly clear; the experience of man proves every day that nature is reliable. The succession of the seasons with their fulfilled promises, the certainty of the action of the principle of growth, the responsiveness of the soil to the intelligent touch of the husbandman, these, and many other equally important facts observed by everybody, indicate the spiritual constitution of nature. But if further proof be required one need only reflect on the fact that all men implicitly trust in the reliability of natural laws. No one would question the fact that nature keeps faith with all who obey its simple but profound laws. In short, observe, coöperate with, and implicitly obey the behests of nature, adding to its efforts your own specialized knowledge of and power over its activities, and you can have all that has been prepared for you in the divine economy from the foundation of the world.

Order and many other well-known forces might be

pointed out in nature, and their spiritual significance explained; but every student should investigate and discover for himself nature's refining and uplifting influence on the soul of man.

When we look at nature with spiritual eyes, we do not see things distinct in themselves, with a quality belonging entirely to the useless. The green of the grass is the color of the life substance in that particular manifestation. The growing, forming activity in the stalk of corn becomes to us principle at work, manifesting itself in concrete form. The ripening and fading of the stalk is not the passing of life, but is the action of the life principle rolling itself up, as it were, in the kernel of the grain, preparing to multiply itself many times in each grain of corn on the ear. Each grain is a potential stalk, able, because of its principle, to reproduce its kind. As we watch the process in the manifestation, we see God working in and through the mind that he has given nature, building up idea forms characteristic of the earth plane. If we have eyes to see and ears to hear, we are always in direct touch with ultimate reality in the outer world of form as well as in the depths of the inner life.

Perhaps the final test of nature's claim to spirituality would be nature's influence on human life and human destiny. As the fruit is the essence and the special indicator of the identity of the tree, so is the effect of an action the most accurate measure of its significance. Measured by this rule, nature scores high. Man never has been belittled by the natural forces. On the contrary, they always enlarge him to the limit of his conscious capacity, and then invite him to come up higher. Unless he is intellectually dense or morally blind, they are a constant inspiration to high thinking and vital living. The stimulating light of day, the relaxing, quieting caress of the spirit of the dark, the constant challenge to forget self and to embrace the life universal,

all tend to inspire and uplift the soul of man. Surely that which is incapable of meanness or deception in any form, and which at the same time is the best known manifestation of the universal Good, cannot be less than spiritual.

But should doubt persist, because of past skepticism, as it often does long after the truth is known, the student should remember that man is governed more by his own mental responses than by things external which claim his attention; that what he observes in his surroundings is as much the substance and the quality of his thought as of the real nature of the things that he sees; that spirituality is the fundamental fact of life, whereas materialism is a state of consciousness, an attitude of mind, a collection of false beliefs; that man's personal bias, his prejudices, his self-imposed limitations, are the only things that cause him to see nature and himself as merely material and that hide heaven from him here and now. To remember these simple metaphysical facts and make allowance for them is to be free to throw one's soul open to God in nature and thus enter the temple of his manifest Truth, where every flower is a preacher of righteousness and every star a herald of the kingdom eternal.

THE AWAKENED SOUL QUESTIONS

The person whose soul is really awake asks himself: "What does life mean to me?" Each one must answer this for himself, for it is an individual question. The fact that the question is asked at all, proves that the questioner has evolved from mere existence into real living. His wider outlook reveals to him the prospect of constant unfoldment and development of new powers. —*Jennie H. Croft.*

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BIBLE PROMISES

FAITH

HEN came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—*Matt. 17:19, 20.*

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—*Matt. 21:22.*

This is the victory that hath overcome the world, *even* our faith.—*I John 5:4.*

For by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God.—*Eph. 2:8.*

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.—*Gal. 5:6.*

According to your faith be it done unto you.—*Matt. 9:29.*

For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end. *Heb. 3:14.*

Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one.—Eph. 6:16.*

To present you holy and without blemish and unreprovable before him: if so be that ye continue in the faith, grounded and steadfast.—*Col. 1:22, 23.*

I made supplication for thee, that thy faith fail not. —*Luke 22:32.*

THE WILL OF THE HIGHEST

FRANCES W. FOULKS

THE individual belief and the race belief that God wills and sends sickness, poverty, and death to the human race are deep in the subconscious of all who have not cleansed their minds of such beliefs. Many still cling to the belief that God is the giver not only of the good gifts, but also of all the suffering to which man seems to be heir; they believe that the Supreme Being thinks that man needs trials and tribulations and pain to develop him and to fit him for a higher life. Such persons attempt to make God their scapegoat, laying on him all the blame for conditions that are the results of their own error thinking and living. Because of some such belief, consciously or subconsciously many of us fear to trust our hearts' desires to the will of the Highest. We want what we want when we want it, and we ask God to give it to us according to our limited conception of what is really good—whether or not it is what we need at the time. When we attract or force our desires into being they sometimes bring to us nothing but suffering; they are creatures of our own that rise and strike us, that make us work hard to hold them, or to rid ourselves of them. We do not recognize these manifestations in our world as our own creations; instead we are inclined to wonder how the loving Father could send sorrow and suffering to his children. We do not remember the words of Solomon, who chose wisdom—the will of the Highest—above all things:

> The blessing of Jehovah, it maketh rich;
> And he addeth no sorrow therewith.

The only part that God has in man's sorrowful experiences is that he is the law. Into a perfect world the Creator brought a perfect man. This man of God was made in His image and likeness, given a creative

mind and the power of choice. In love and in compassion God said: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." A mother may say to her little one, "Don't touch! Fire will burn Baby," yet sometimes baby will put his hand into the fire and be burned.

When Adam, the Adam in us, eats of the tree of the knowledge of good and evil, he experiences good and evil; we call the evil appearances sickness, poverty, death, and various other names. The plan that includes these experiences is good. Without these results from wrong thinking and wrong acting, man would destroy himself and his universe. Eventually through suffering in mind and in body man gets enough of these inharmonies. He begins to question, to analyze; then searching deeply he finds that the law of cause and effect is a principle in his life as well as a principle of science. Even after he makes the discovery he does not always make his desires conform to the will of the Highest and ask for wisdom and guidance to choose that which will bring happiness and profit into his life. Strange as it may seem, he may go through the same kind of experience many times before he learns that his personal desires are not for the good but for the evil fruit of the tree. Sometimes the memory of some past experience gives him the wisdom to choose, but he fails to listen to the voice of wisdom. He questions and reasons until the inner voice, which is always faint until strengthened by man's obedience to its leading, is drowned by the din of argument. Then man is left alone with his own human limitations to decide the question. Yet the promise is: "If any man willeth to do his will, he shall know of the teaching."

Godly desires come from coördination of mind and body with the will of the Highest. Many times we ask for wisdom of choice when our minds are prejudiced by

personal desires; our minds are therefore closed, and the higher wisdom cannot enter. Sometimes we ask with our intellects suggesting, entreating, demanding that we step not aside from the beaten path of worldly customs and practices. If we listen to the unenlightened intellect we walk the old path and reap the old sorrows; we determine to act aright and then let emotion or bodily feeling sway us; we are carried away from our resolution down the path of least resistance.

Every question in the mind, every impulse toward action, should be submitted to the will of the Highest for a decision. A wish coming from an apparent need will flit through the mind. At that instant it is time to say: "Not my will, but thine, be done." When the Master was teaching the disciples to rely fully upon the God that feeds the ravens and clothes the lilies and knows the needs of his children, he said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If we really knew a fraction of the glory and beauty and richness and harmony of the kingdom, then we should not fear to submit ourselves to the will of the Highest, who shares his kingdom and power and glory with all who will receive.

When we learn in our needs—and momently we have needs—to stop looking outside for satisfaction, and instead to desire and to seek the inner satisfaction, which represents all that we can ever need and desire, then are we leaving behind us the childhood of personal desire; then are we entering into the original state of the man of God; then are we becoming at one with all good. To attain this consciousness we need to listen within, deeply, quietly, patiently, confidently. We need to still the intellect and relax the body, to be alert and ready to act. When every part of our being has become still enough, God will, as Paul says, make "known unto us the mystery of his will." The leading may be a quick command to do; it may be the prompting of the

REFERENCE ONLY

still, small voice to ask in a certain way, to make a certain request; it may be a feeling of peace and confidence that later will take form as a push at the right moment into the right way. The leading will be the will of the Highest expressing in us. It will come forth in manifestation, as the fulfillment of the needs that we have submitted to him in true faith. John, the beloved of the Master, who knew that the request and the fulfillment are one, with the Father, said: "If we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him."

The highest desire that we can have, the highest prayer that we can pray is that we may know the will of God and do it. In whatever degree we let go of personal desires, in that same degree are we opening ourselves for the higher desire, the higher prayer. When we can truly pray, "Thy will be done, as in heaven, so on earth," we shall have come to the understanding that the will of the Highest takes from us no good thing, but adds to our dearest desires that which only the mind of God can conceive, far above and beyond our own puny asking. The apostle glimpsed the will of the Highest when he said:

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

We can ask or conceive no good thing that is not included in the petition, "Thy will be done"—and no sorrow or sickness or poverty or death is included with the good.

A woman had been ill many months. Doctors and nurses and relatives pronounced the verdict, "incurable." The woman's daughter spent many hours in agonizing prayer, beseeching God to spare her mother's life.

She tried as a religious duty to say, "Thy will be done," but she could not. She had been taught that God had in his divine wisdom taken other dear ones from her. Finally one night, when it was said that the mother could not live an hour, the daughter threw herself on her knees by her mother's bed, and from her heart and with her whole being prayed: "Thy will be done." To the utter astonishment of all those in the room, the mother rallied. When the morning came she was better, and she soon made a marvelous recovery to perfect health. The daughter was very thankful, but thereafter added variableness to vengeance, jealousy, and wrath, which she previously had been taught were included in the God nature. When finally, years later, she came to know that the will of God toward her was good and good only, there flashed through her mind the prayer that she had prayed for her mother: "Thy will be done." It was evident that the God power had done its perfect work in and for the mother as soon as she gained release from the daughter's fear that death was the will of the Highest.

Peace, great peace comes to us when we have attained the consciousness in which we trust the will of the Highest with all our desires, for all our needs. When we trust fully, our own responsibility ceases. Then we can feel the bigness of His love, the greatness of his strength, the allness of his power. Then can we say in great peace and calmness:

"I know in whom I believe. I delight to do thy will, O my God, and my willingness to do thy will has set me free from every mental, physical, and financial limitation. I let thy will express in and through and for me, in all the glory of unlimited creation, and thy richness continually overflows into every activity of my life. I thank thee, my Father, for thy will of omnipresent good."

PUTTING ON THE NEW MAN

KERN NAVARRH

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof*.

THIS article is written in response to our readers' suggestions that we print something more on the subject considered in "Points in the Overcoming Life," an article that appeared in Unity magazine in July, 1925.

We teach overcoming to the extent of regeneration —really putting off "the old man with his doings" and putting on "the new man, that is being renewed unto knowledge after the image of him that created him." Among our students are some to whom this teaching appeals. There are others to whom the doctrine is new and somewhat bewildering; such students have many questions to ask. And there are a few who object decidedly to anything that would make a change in their old ways of living. They like the idea of demonstrating health and plenty, but they do not wish to live the higher, spiritual life. Perhaps some feel that they cannot do so because of their environment, because of their close association with others who oppose Truth. Some, perhaps unconsciously, expect to take the animal man along with them into the kingdom, but that cannot be done.

How many of us have ever stopped to think of all that is involved in entering the kingdom of heaven? In the old thought, we expected to go to heaven when we died. Instinctively we knew that "up there" nothing pertaining to generation and the animal man could gain entrance; that the carnal would have to be left behind when we departed from earth, since such things belong to earth and not to heaven, the spiritual realm.

Then we began to understand that heaven is omnipresent, a state of consciousness that we can enter

here and now; we began to see that on earth we can be resurrected into newness of life in Christ, and be renewed in spirit, soul, and body until even death itself, "the last enemy," will be overcome; we began to understand that the heaven that we have found within us will be established also without, even to the uttermost bounds of the earth. How joyfully we received this truth in our thoughts. How gladly we began to trust that God would cause better health to manifest in our bodies and more abundant prosperity to manifest in our affairs. We denied seeming inharmony and imperfection and affirmed harmony and divine adjustment in our environment. Great changes for the better, in every way, have come to us, but how many of us have realized that in order to enter the heavenly realm, and not go through the experience called death, wherein the body is given up to corruption, we must come out of all that pertains to the earth life, just as really and truly as we expected to do when we should die, leave the earth, and go to heaven, according to our old belief?

It does not seem easy for us to realize fully that to go to Paradise by the Jesus Christ way, to enter heaven alive and whole, we must go through a complete change in thought, word, and deed. We must change from that which is earthly, mortal, and corruptible, that which has to do with physical birth and with physical death, to that which is of Christ and of God, to that which pertains to spiritual life, wholeness, and perfection only. Read prayerfully the 6th chapter of Romans, paying particular attention to verses 12 and 13, and see how plainly the changes that are to take place in one's very bodily activities are described there. (In connection with this chapter we understand sin to be anything and everything that falls short of the Christ perfection and of true spiritual living.)

If we should view as a whole this great and complete change that must take place in us, and if we

should think of it as being accomplished at a single step, we should give up in despair and be assured that it never could be done. Yet many Christian people have believed in the past, and many still believe that in some miraculous (and to them entirely incomprehensible) manner this transformation is to be wrought in a moment when they give up their bodies to the grave and their souls are whisked away to an imaginary place in the skies called heaven.

An adverse consciousness in man keeps him continually putting off his day of salvation to some time in the future. That same consciousness causes him to hold tenaciously to the sense life, especially as it expresses in ways that pertain to appetite and to sex. The adverse consciousness apparently finds its greatest stronghold in man's sexual nature, which no doubt is the central cause of death and of virtually all the diseases and inharmonies of the human race.

In accomplishing the great change from the earthly to the heavenly, we may and should make a sweeping denial of all that pertains to the former; we may and should lay hold of that which is perfect and eternal —even as Paul tells us in Rom. 6:11: "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." While we should henceforth be just as true to this stand as we possibly can be, the actual overcoming, the change in our every thought, word, and deed, in the very cells of our bodies, and in all that pertains to our outer life and affairs, is likely to be gradual. Daily we meet problems, problems that we can adjust in the right way only by putting off a little more of the carnal and by giving the Christ man more place in our consciousness.

Daily we deny seeming imperfections and limitations and we affirm the Christ perfection that we know to be our divine inheritance. Thus we "die daily," and day by day we express a little more of the law of the spirit

of life that is in Christ Jesus. We grow out of the old and into the new, out of the generation phase of consciousness into regeneration, out of corruption into incorruption, out of death into life. So the process simplifies itself as we walk moment by moment in the way that leads to life, as we hold steadfast.

No great accomplishment was ever completed in an instant. The vision of it may have come to some one in a moment of great revelation, but before it became wholly manifest every detail had to be worked out patiently, persistently, and with understanding by some person, or persons, step by step. The same thing holds good in our overcoming. We advance step by step, each day brings us a little nearer the goal. "For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." All the time the Spirit of the Lord is with us, making plain and easy our way if we but trust in him and seek earnestly to know and to do his will.

THE NEW DISPENSATION IS AT HAND

I think that it must be manifest to fitly qualified observers, that religion, which to timid onlookers appears to be on a fair way to total extinction, is actually, both by tendency from within and compulsion from without —through heresies and denials of all that cannot be "realized"—in the initial stage of a new development, of which the note will be *real apprehension*, whereby Christianity will acquire such a power of appeal to the "pure among the Gentiles," *i. e.* our natural feelings and instincts, as will cause it to appear almost like a new dispensation, though it will truly be no more than the fulfillment of the express promises of Christ and his apostles to the world—promises which in every age have been fulfilled to thousands and thousands of individuals who have so learned "the King's secret" as to have become the converts of intelligible joy.—*Coventry Patmore.*

RELIGION AND DOCTRINE

He stood before the Sanhedrim;
The scowling rabbis gazed at him.
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear
To let him waste his new-gained ken
On the hate-clouded face of men.
But still they questioned: "Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way;
For he was blind."

—And I am he;
For I was blind, but now I see.
He told the story o'er and o'er;
It was his full heart's only lore:
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see, who had been blind.
Their words passed by him like the wind,
Which raves and howls, but cannot shock
The hundred-fathom-rooted rock.
Their threats and fury all went wide;
They could not touch his Hebrew pride.
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.
I know not what this man may be,
Sinner or saint; but as for me,
One thing I know—that I am he
Who once was blind, and now I see.

—John Hay.

THE TRUE CHARACTER OF GOD

VERNA E. HORTON

Part II

WAIT, Beth; not so fast. Go slowly and you will make better progress.

"We invite our experiences; each one comes to teach a lesson. If one does not learn the lesson the first time it is given to him, the experience returns again and again."

"Are you sure you do not exaggerate?"

"Ah, Beth, impossible. Very soon, if you are in earnest, things will begin to clear up and you will wonder why you did not see the truth before."

"Well, I am ready for my lesson. What comes first?"

"First, as I said before, get God into your life. He is the all-wise Father of us all. He is omnipotent, omniscient, and omnipresent. He is the universal mind, energy, light, life, and love. In him is no variableness. He lives in our hearts. Our bodies are his temples for the indwelling of his Holy Spirit. 'God is Spirit: and they that worship him must worship in spirit and truth.' He fills the universe. It is impossible to get away from him. If we take the wings of the morning and fly to the uttermost parts of the earth he is there ready to bless and to save. He is the universal life energy. We can make contact with this energy and become powerful for good. This energy will keep us well and strong and happy. When we are at one with him, nothing

that we desire will be impossible of fulfillment. Jesus said, 'I and the Father are one.' It is possible for us to experience the same relationship with the Father.

"God is the one mind in the universe and if we only let him carry out his plans for us he acts through us much as electricity acts through a motor; but when we interfere, the perfect work that he would do in us is retarded and almost stopped for a season. Jesus said: 'The Father abiding in me doeth his works.' Jesus knew how to let the Father have his way. He speaks to us in the sunshine and the storm, in the cold of winter and the heat of summer, in the earthquake and the fire. He whispers to us in the breeze of the early morning, the beautifully tinted sunset, the scent of flowers, the song of birds, the baby's prattle. Everything speaks to us of God and his infinite love and care. He says to each one of us: 'My child, give me thy heart. Let me have my way with thee; I will never leave thee nor forsake thee.' Talk to him, Beth; listen as he speaks to you. Get very quiet; as nearly as possible, stop thinking. Do not allow your thoughts to run helter-skelter over each other; quiet them and listen for suggestions. Sometimes ideas come with startling suddenness; again they dawn slowly, like the sunrise. Sometimes in a verse of Scripture or in a poem you will get your answer to a question. I have heard answers so clearly as to make me wonder, till I remembered that they were God's messages and that he always finds a way to help us, if we only let him. That little word, 'let,' is quite significant. We often question and turn aside and try to find a way more to our liking than His way, and so we retard our development.

"God is principle as well as love, light, wisdom, and power. Each of us can use this principle. It is everywhere; there is no lack. You can use it, I can use

it, and millions of others can use it at the same time—without danger of exhausting the supply."

"Your God seems rather general and vague, not like 'our Father who art in heaven.' There, you see, we know where he is when we need him."

"Beth, where is heaven?"

"Why—why, tell me, Doris."

"Jesus said that the kingdom of God is within you."

"Sure enough, he did; I had forgotten." Beth sat in dreamy silence and Doris almost held her breath, wondering whether the lesson had gone home. Then she remembered what she had just been trying to impress on Beth, "Just *let* God do the work," so she relaxed and sat at ease remembering that she had sown the seed and that the fruitage was not her affair.

"If that is the case, I can talk to God as if to myself; is that how your plan works?"

"Yes, Beth, God is you and you are one of his manifestations. 'Be still, and know that I am God.'"

"I was thinking of that text when you spoke. Where did it come from? I did not know I knew that." Her expression had changed in the instant. "O Doris, is that the way it works? I was wondering how to do it, when that text popped into my mind: 'Be still, and know that I am God.' Did He say that to me?"

"Surely he did; that is the way to get your answers—just be still and listen. The memory verses that we learned as beginners in Sunday school often come in answer to my questionings. No knowledge is ever lost. I say those memory verses over and over when working around home or walking along the street, and I bless Mrs. Holmes for having insisted on our learning them."

"Did you ever read, 'Acres of Diamonds,' Doris?"

"I have heard the lecture."

"Well, it strikes me that I went off searching for diamonds. You stayed at home. You found the diamonds."

"There is an unlimited supply for each of us, Beth. It is limited only by our capacity to comprehend. We make our own limitations."

"Yes, I see that. I have come back to share in the diamond supply."

"O Beth, I am so glad. We can enjoy everything so much when we are together."

"May I come back when I need you?"

"Certainly; I am always delighted to have you."

"Now, I must go home and reassure Mother and Father. I am afraid that I have been neglecting them."

"Here are some leaflets to help you along."

"Thank you, Doris; you are my messenger from God. I shall come here often and stay longer," Beth called back merrily.

WHY WE COME INTO THE WORLD

By the time a child has been taught to answer the question, "Why are we sent into this world?" by the ready response, "To learn," I venture to hope that he will not grow up a grumbler against fate, an envier of his neighbor, or a flippant seeker after pleasure. He will, instead, if he has thoroughly assimilated the idea, accept all his chances and mischances as the opportunities granted him for learning those lessons which his character most needs. He will never talk about a misfortune being all the fault of some one else, if he has grasped the idea that he is reaping now what he has sown in a past life, or even in an early period of the present life. He will by degrees see that we could not learn anything with certainty unless we could rely absolutely on the law of cause and effect.—*E. H. C. Pagan.*

In the man whose childhood has known caresses there is always a fiber of memory that can be touched to gentle issues.—*George Eliot.*

SUNDAY SCHOOL TEACHING

JESSIE CAMERON BROWN

WHY DO children go to school? To learn. Why do children go to Sunday school? To learn. What do they learn, and what is our ideal for their learning? These are easy questions to ask, but not quite so easy to answer. Probably our two chief ideals for Sunday schools are that there the children may learn how to think correctly (i. e., according to Principle), and that they may be taught good habits.

"As he thinketh within himself, so is he," said Solomon, and we know that he spoke truly. What then can be more important than that one should learn how to think correctly? Such learning cannot begin too early. How are we to teach a child to think correctly? By doing all his thinking for him? No. By letting the child think at random? No. Probably the most effective way of learning is by the trial-and-error method. It may be a slow process, but the lessons learned by that method are firmly implanted in the mind.

How can we adapt the trial-and-error method from Bible stories? Bible stories will not teach the trial-and-error method; after the lesson has been brought home to the child by actual experience, Bible stories may be used to impress the lesson more firmly on his mind. For instance, if the subject for study should be the feeding of the five thousand, the teacher might say to the class: "Is there any one here who *wants* anything?" In every class some student will express a want. The teacher can then explain, by stories from modern life, how praise and blessing will increase our abundance.

> Praising and blessing my basket and store,
> The Christ mind increases my good evermore.

Then the children will realize (without being told to do so) that by praising and blessing they can bring into

manifestation that which they desire. They might be asked to report the following week, or perhaps later, how faithful they had been in praising and blessing. The results would speak for themselves. Then the Bible story of Jesus Christ's feeding of the five thousand could be told to the class.

Suppose there is a lesson on tithing. The principle and the details of tithing could be explained to the children, and the suggestion made that they tithe their incomes. Later a few of them might be asked to report progress; those who had not reported audibly to the class would have their own realizations just the same. When the principle of tithing had been demonstrated to the children, then they might be taught to memorize part of the third chapter of Malachi.

Suppose that The Prayer of Faith is being taught—

> God walks beside me, guides my way
> Through every moment of the day.

Explain to the children that the prayer is of practical value and can be used to their advantage.

The lesson of Christ's stilling the tempest offers another good opportunity to teach how storms of all kinds may be quieted—by the practice of a quiet mind.

The children should be encouraged to report to the teacher their realizations of Truth. If there seems to be any evidence of their trying to show off or trying to keep themselves in the limelight, it might be advisable to ask them to write the accounts of their demonstrations and hand them to the teacher.

The principle of Truth can be learned from many sources in addition to the Bible. Stories from everyday life are easy for children to understand. Sometimes a popular "movie" will serve as a very good text for a Sunday school lesson; for instance, after "The Thief of Bagdad" has had a run, it will be found that nearly every child in the school has seen it, that he is talking

about it, and that the play has made a great impression. Here is something that the child is intensely interested in, and the teacher should utilize this interest. It can be pointed out that in that play, as well as in any Bible story, and as in real life, the way of the sinner is hard, that love is the redeeming quality, that happiness is ours if we earn it (live right). Other metaphysical points in the play might be taken up; such as showing that when the hero needed help, thousands and thousands of soldiers (his good thoughts, of which there is an unlimited number) sprang into existence to meet his need, and all that he needed to do, to obtain their help, was to call upon them.

Then there is the question of forming good habits. In some Sunday schools the teachers are under the impression that there cannot be discipline in a Sunday school, and the children soon take advantage of the laxity, and gradually fall into bad habits; they find that they can do things in Sunday school that would not be tolerated in day school or in any well-regulated home. The novelty of the thing appeals to them, and they try it out; they interrupt when others are talking; they become inattentive to the speaker; and at times throw things about. These antics should be checked at the very outset. It is just as easy to form social habits as selfish habits, and as habits are likely to stay with one for life, the question of habit formation is quite serious. But there must be study of the method by which misbehavior is corrected. The teacher should not acquire the habit of saying, "Don't, don't," but as the Golden Rule is the basis of all right behavior, the question of social relationship should be clearly and frequently brought to the attention of the child. If a child talks to his neighbor when the superintendent is addressing the school, it should be carefully explained to that child how he is interfering with the liberty of another—he is for the moment depriving his neighbor of

his right to listen to the speaker. As the sense of fair play is innate, the child will readily see the point—although he may have forgotten it by next Sunday, when the point will have to be made again. It should also be made clear to the child that his attention, added to the attention of the other pupils, helps the whole Sunday school; such an explanation offers a good opportunity to emphasize the power of thought. Constant checking of these lapses in obedience to the Golden Rule will have a wonderful effect, and a sense of divine order will manifest in the school.

TURN TO THE SPIRITUAL

If you keep your thoughts turned toward the external of yourself, or of others, you will see only the things which are not real, but temporal, and which pass away. All the faults, failures, or lacks in people or circumstances will seem very real to you, and you will be unhappy, miserable, and sick.

If you turn your thoughts away from the external toward the spiritual, and let them dwell on the good in yourself and others, all the apparent evil will first drop out of your thoughts and then out of your life. Paul understood this when he wrote the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on *these* things."—*H. Emilie Cady.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

MOTHERHOOD DEPARTMENT

HOME MAKERS

IMELDA OCTAVIA SHANKLIN

THE HOME is the child's social model. What he sees and what he hears in that period when the plastic mind is taking on its most enduring impressions, almost invariably are adopted as his life's standard of relationship to the world.

The character of the music played on an instrument so affects the apparently insensate atoms of the mechanism that some musicians can tell by the response of the instrument the expression which it has been required to give.

No instrument of wood and metal can compare for sensitiveness with the human organism. No other instrument of expression approaches the human soul in delicacy of response to environment. The artiste protects from profanation the medium of his musical expression. He would cease to be an artiste if he ceased the vigilance which secures a sacred medium for the rendition of his sacred message.

Shall the supersensitive mind and body of the child be less tenderly guarded than the instrument of wood and metal? Not if the parent is an artiste, seeking to express to the world a sacred message through a sacred medium. Here, in this little one, are the complexities that none but its maker can understand. Therefore, those who have been given the keeping of the instrument, who use it as a means of speaking to humanity, must understand that the child is an opportunity for the creation of divine harmonies. An iconoclast may hammer upon the keys of a great organ in a cathedral; he will not produce music; he may put out of response those

fine accordances which are the creations of artistic touch and appreciation. He may beat upon the keys with a sledge, and the utmost of his vandalism is the injury of a mechanism which can be repaired. But when the iconoclast wreaks vandalism on a newly embodied soul a much greater injury than this is done.

The child goes out from his home, a living exponent of the principles of that home.

Much grace is needed in the heart of the home maker; much wisdom, as well. The supply of grace and wisdom is equal to the need. Life is not a game of chance. It is a succession of causes and effects. Those who have been called to parenthood have every opportunity to succeed divinely.

The real evangelism of Christ is preached by the life of the consecrated home maker. Of little worth is it to exhort children, unless the exhorter lives his doctrine. Of little avail is it for bickering parents to extol the value of peace. Even though contradictions between the inner and outer do not appear on the surface, the child knows when the thing said does not correlate the thing cherished in the heart. Hence it becomes imperative that we do not offend one of these little ones, for the offense warps the child and reacts upon the offender.

Honesty, virtue, courage, reverence, within, first of all, are essential to true home making. When the soul securely enshrines these graces there will be no lack of them on the surface. The responsive soul of a child, played upon by these forces, will grow in beauty. Out from the home he goes, an evangel of righteousness. The influence that has molded him in turn helps to mold the world along the lines of higher living.

To such a home as this humanity is indebted for its greatest benefits, and in grateful appreciation of the good wrought the child and the world rise up and call such home makers blessed.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE MEEK SHALL BE SATISFIED

The meek shall eat and be satisfied;
They shall praise Jehovah that seek after him:
Let your heart live forever.

—*The Psalmist.*

Dear Father, we thank thee for this food, which is a symbol of thy life and substance. Help us to appropriate it to thy glory in our body temples. May we be continually blessed in peace, health, and contentment, through partaking of thy living Bread, and may we abide in the house of the Lord forever.—*M. W.*

I thank thee, Father, for this food which thou hast provided for me. Help me to eat and drink to thy glory, ever realizing the true, spiritual Bread of which this food is a manifestation.—*T. S.*

Dear Lord, we thank thee for the richness of thy bounty. Bless this food to the nourishment of our bodies, and feed our souls upon thy living word. We ask in His name.—*M. B. P.*

THE PRAYER OF THE SEEKER

O Thou who art the everlasting essence of things beyond space and time and yet within them; thou who transcendest yet pervadest all things; manifest thyself to us, feeling after thee, seeking thee in the shades of ignorance, yet seeking nothing beside thee.—*John Scotus Erigena.*

SUNDAY LESSONS

LESSON 6, FEBRUARY 7, 1926.

Unity Subject—THE CLEANSING AWAY OF MATERIAL BELIEF.

International Subject—JESUS HEALS AND SAVES A BLIND MAN.—John 9:1-9, 24, 25, 35-38.

1. And as he passed by, he saw a man blind from his birth.

2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. When I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

8. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?

9. Others said, It is he: others said, No, but he is like him. He said, I am *he*.

24. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.

25. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

35. Jesus heard that they had cast him out: and finding him, he said, Dost thou believe on the Son of God?

36. He answered and said, And who is he, Lord, that I may believe on him?

37. Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

GOLDEN TEXT—*I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

SILENT PRAYER—"*Whereas I was blind, now I see;*" *I am identified with and I express the Christ mind.*

The beggar born blind represents one who has developed no spiritual perception but depends entirely upon others for the word "that proceedeth out of the mouth of God." The spiritual blindness of such a one is not the result of heredity, or of the sin of his parents, or of a sin that he has committed in some former incarnation; it is simply the result of his failure to express the powers of Being that are innate in him. He has let matter and material beliefs dominate him until his mentality is so clouded that he makes no effort to understand spiritual things.

"The works of God should be made manifest in him." The right relation of man to God and the law through which things are made manifest had never been revealed to the consciousness of this blind beggar. His was a sin of omission, not of commission. Such a one must awaken his consciousness and allow the God within him to do the works of the Spirit. One of these works is the spiritualization of material states of consciousness.

Matter is not evil; it is the outward reflection of an idea of inertia, inability. Man's work is to bring out and to make active all the ideas possible to mind, and to put them in right relation. The I AM must

bring forth, in their right relation, the dormant powers of the mind and quicken them in perception, understanding, and realization.

"We must work the works of him that sent me, while it is day: the night cometh, when no man can work." The "day" is now, when, through I AM, one may realize divine inspiration and power. The "night" represents the times, in one's progress out of the seemingly material into the spiritual, when the darkness of the outer man temporarily hides the light from him. I AM is the light of the world, the understanding and inspiration of one's world, right now. "When I am in the world, I am the light of the world."

Earth is typical of materiality, which is the condition in which the I AM finds the bodily consciousness, when one is in the "blind beggar" condition. The bodily states of consciousness are not in the light; they are on a low plane, deep in belief in the reality of matter. They can obtain cleansing from wrong concepts by bridging the chasm between matter and Spirit with an idea that is in harmony with their consciousness. This idea is typified by the saliva which Jesus used to mix the clay that he put on the blind man's eyes, the clay symbolizing the specific idea that stands in the way of clear spiritual vision. Clay represents a belief in the reality of matter. The sense concept of substance must be erased from the thought that would see clearly the real spiritual substance back of all things; hence the command: "Go, wash in the pool of Siloam."

Siloam means sent, sending or putting away. We are to deny the universal race belief in the reality and the power of matter, and we are to affirm the spirituality of all substance. The "universal ether" of natural science is the "earth without form, and void" (A. V.), but back of it is the I AM idea upon which the earth rests, and this idea must be revealed through

the cleansing waters or denials of the I AM. This process of quickening the body consciousness and raising it to the highest spiritual realization can be demonstrated by any one. Even physical scientists in their experiments in psychology have learned this law, through which the I AM forms and transforms its environment.

Professor Gates stated that he could raise the temperature of his hand by centering his attention upon it for a time, and that he could also increase its size. He placed his hand and arm in a vessel filled with water, and centered his attention upon the hand and arm; the water soon began to run over the sides of the vessel, proving his statement conclusively.

This experiment is an example of how the I AM can increase or decrease, make intelligent or keep in ignorance, make strong or weak, sick or well, any of its organs by centering its attention upon them. But we must know that all power is given to the I AM, because in it is the highest concentration of infinite intelligence—"I am the light of the world." One's I AM can build up one's entire organism into spiritual manifestation and eternal life, if it goes about the work in the right way. This right way comes by an understanding of Truth, as revealed by the Spirit of truth, which is open to every one.

QUESTIONS

1. What does the beggar born blind represent?
2. Was his a sin of omission or of commission? Explain.
3. What work is man's to do through I AM?
4. What do verses 4 and 5 of this lesson mean?
5. What does clay represent?
6. Explain, "Go, wash in the pool of Siloam."
7. What can the I AM do in and for us?

Lesson 7, February 14, 1926.

Unity Subject—I *AM*, THE DOOR TO THE SOUL.

International Subject—JESUS THE GOOD SHEPHERD.—John 10:1-5, 11-16.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them:*

13. *He fleeth* because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

GOLDEN TEXT—*I am the good shepherd: the good shepherd layeth down his life for the sheep.*—John 10:11.

SILENT PRAYER—*I am the open door to divine perfection.*

The door of your mind is your I AM. Your I AM is

your indwelling Christ, your true higher self, and in it is all-possibility, the very essence of all intelligence, all power, all truth. "I am the door of the sheep." Sheep in this instance symbolize thoughts. We also think of sheep as typifying the pure, natural life of the organism. "A thief and a robber" refers to mortal thought, error belief. The "porter" represents the will. The "good shepherd" designates the I AM.

All forces that come into the consciousness in any other way than through the I AM are thieves and robbers. No man can be saved from the limitations and the mistakes of ignorance except by means of his own I AM volition.

Many persons believe that they can turn over, to others who have better understanding, the straightening out of their tangled thoughts. Such help may be extended temporarily, but in the end it always proves "a thief and a robber." The true healer is always teacher as well, and instructs his patients how to open the door to the "good shepherd," the I AM.

By I AM we identify ourselves with what we will. When any guiding or enlightening idea comes to us from our own I AM, or Christ light, the I AM is showing us the right thing for us to do at that time. If we do not look to the great Shepherd and Teacher within, but seek advice from persons in the outer, we are never quite sure in our minds as to which path we should follow or what we should believe. The sheep know the voice of the Good Shepherd, but "they know not the voice of strangers." This does not mean that we should reject, as false, every idea that another may present. It means that no truth can become our very own, can become a living power in our lives, until our inner Christ, or I AM, awakens our consciousness to it as truth for us. Until then, it remains only a theory, at best.

"The good shepherd layeth down his life for the

sheep." This means that the spiritual I AM lets itself become identified with the limitations of self-consciousness, that it may lift all to the spiritual plane.

When we open the door of the mind by consciously affirming the presence and power of the I AM in our midst, there is a marriage or union of higher forces with lower forces; and we find that we are quickened in every part—the life of the I AM has been poured out for us. Thus Christ becomes the Savior of the whole world, by pouring high spiritual energy into human consciousness. But individually we must take it and identify ourselves with it. The I AM is the only door by which it can get into our thoughts in a legitimate way. If it comes through mediumship, or hypnotism, or mental suggestion, without our willing coöperation, it is "a thief and a robber."

There is but one life-giver, one savior—the Christ; and the only door through which that divine essence can come to us is the individual I AM. Jesus of Nazareth points the way, but every one must take up his cross and follow Him, must overcome as He overcame.

The "other sheep," "which are not of this fold," but which must be brought into the fold and made one with the flock (verse 16), are our outer Gentile thoughts and states of consciousness that we believed were not included in the divine plan of perfection for us. Now, however, we know that the entire man is to be lifted out of mortal expression and manifestation, into spiritual consciousness and eternal life.

QUESTIONS

1. What is the door of the mind?
2. What are our "sheep"?
3. What is "a thief and a robber" to our consciousness?
4. Explain, "the good shepherd layeth down his life for the sheep."

5. How do we open the door of the mind to God?

6. Who points the way? How does Christ become the Savior of the world?

7. Explain verse 16 of the lesson.

Lesson 8, February 21, 1926.

Unity Subject—A LESSON IN RESURRECTION.

International Subject—JESUS RAISES LAZARUS FROM THE DEAD.—John 11:32-44.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT—*I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live.*—John 11:25.

SILENT PRAYER—*I am fully alive in the vitalizing energy of Christ.*

The raising of Lazarus represents restoring to consciousness the idea of youth; this idea has been asleep in the subconscious mind (tomb) of the body. People grow old because they let the youth idea, with its constantly revitalizing and renewing impetus, fall asleep. This idea is not dead but is merely asleep, and the understanding I AM (Jesus Christ) proceeds to awaken it. This awakening of youthful energies is necessary to one in the regeneration.

In the raising of Lazarus, Jesus represents man undergoing regeneration; that is, man restoring his body to its spiritual state, where it will live perpetually without old age, disease, or death. A necessary step in this process of body restoration is the quickening of Lazarus (youthful consciousness). The body cannot be refined and made eternal until all the thoughts necessary to its perpetuation have been restored in it. Eternal youth is one of the God-given ideas that man loves. Jesus loved Lazarus.

The outer senses say that this vitalizing force is dead, that it has been dead so long that it has begun to decay, but the keener knowledge of the spiritual man proclaims: "I go, that I may awake him out of sleep."

It is no easy task to bring this sleeping life to outer consciousness. Jesus groaned in spirit and was troubled at the prospect. The higher must enter into sympathy and love with the lower to bring about the awakening ("Jesus wept"). But there must be more than sympathy and love ("Take ye away the stone"). Belief in the permanency of present material laws is

the "stone" that holds the sleeping life in the tomb of matter in subconsciousness. This "stone" must be rolled away by faith. The man who wants the inner life to spring forth must believe in the reality of spiritual powers and must exercise his faith by invoking in prayer the presence of the invisible, yet omnipresent God. This work reveals to consciousness the glory of Spirit, and the soul has witness in itself of a power that it knew not.

In Spirit all things are fulfilled now. Through the law that governs the action of ideas, that which is conceived is consummated the moment it enters the mind. The inventor sees his machine doing the work designed, though he may be years in making it do that work. The spiritually minded take advantage of this law and affirm completeness of the ideal, regardless of outer appearances. This spiritual affirming masses the energy in the thought process and gives it power beyond estimate. This realization is the step that Jesus took when he raised his eyes and said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." The sleeping life (Lazarus) did not yet appear, but the prayer of thanksgiving that it was then in action gave the assurance that at the next step called it to the surface: "Lazarus come forth."

"He [Jesus] cried with a loud voice." This emphasizes the necessity of strenuosity in vibrating the inner life to the surface. Neophytes find it easy, under proper instruction, to quicken the various life centers in the body and connect them in a vibrating body-battery, that, under the direction of the will, throws a current of energy to any desired place. But a time comes when the outer flesh must be vitalized with this inner life; then arises the necessity for using the "loud voice," or powerful will-vibrations, in eye, in ear—in every function.

The imprisoned life must be free from all trammels before it can find its natural channels in the body. To

"loose him, and let him go" means to have unfettered life, expressing in joyous freedom of Spirit. The flesh would take this vital flood and use it in the old way —would put the new wine into old bottles—but Spirit guides those who trust it, and leads them in righteous ways if they patiently listen to it, the inner guide.

The raising of Lazarus is performed every day by those who are putting on the Christ body.

QUESTIONS

1. What does the raising of Lazarus signify?
2. Why do people grow old?
3. What does Jesus represent in the raising of Lazarus?
4. What is meant by the expressions, "Jesus wept," and "take ye away the stone"?
5. When are things fulfilled in Spirit? Explain.
6. What is meant by the command, "Loose him, and let him go"?

LESSON 9, FEBRUARY 28, 1926.

Unity Subject—TRUE WISDOM, JUSTICE—TEMPERANCE.

International Subject—JESUS TEACHES RESPECT FOR LAW (temperance lesson).—Matt. 22:15-22.

15. Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

GOLDEN TEXT—*Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.*—Matt. 5:17.

SILENT PRAYER—*I am wise and just in my dealings with every phase of my consciousness; my desires are established in Truth.*

"And every man that striveth in the games exerciseth self-control in all things" (I Cor. 9:25). In the authorized version this text reads: "And every man that striveth for the mastery is temperate in all things."

Our lesson for today is on temperance as it relates to respect for and obedience to law, both temporal and spiritual. Temperance, in its broader and truer sense, refers to more than the overcoming of false appetite in eating and drinking. It includes the necessary lifting up and overcoming of one's inner, seemingly erroneous thoughts, emotions, and desires, as well as one's outer words and acts, that all may conform to the Christ standard of Truth. That all the thoughts, purposes, and activities of one's life may be adjusted in divine order, a fine discrimination and balance in one's understanding must be quickened in consciousness and used daily.

In our lesson text we find the Pharisees sending spies to catch some words of Jesus' that they could use as an excuse for incriminating him with the government of Cæsar. In consciousness Cæsar represents the tyrannical rule of the personal will unmodified by spiritual love and mercy and justice. The government of the personal will has dominion over the Pharisees

(intellectual religious beliefs). However, the consciousness of love and righteousness which has been established in the individual through the instruction and example of Jesus (the spiritual man), is outside the domain of Cæsar, though seemingly at his mercy at times.

The question of giving tribute is of importance to every one. To what extent shall we recognize the demands of the worldly mind? What is our duty in fulfilling the desires of the outer, and what relation do those desires bear to the inner? To know the divine law and to acknowledge its supremacy, and at the same time to acquiesce in the exactions of human customs and to pay the tax demanded by the ruling alien, is Christian prudence and wisdom. We should not fall out with our environment, but should make it serve us. The earthly rulers represent the feet of man, which bear the burdens. In the divine economy, the temporal rulers of the world belong to the serving class, and the man of Spirit should give them their dues cheerfully, because they get but little else out of life. He should give them his blessings, too, that divine understanding and justice may be awakened in them and thus outer national conditions may be made better.

In our individual consciousness, also, we must learn to "render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." The outer man as well as the inner, must be given proper attention and care. Each must have its share of the sustenance of life. We even must make a certain agreement with the unenlightened human will, until the spiritual grows wise enough and loving enough and strong enough in our consciousness to take its rightful dominion throughout the entire being.

By the stamp that is upon them we always know the thoughts and tendencies in ourselves that belong to Cæsar, and those that belong to God. That which is

but a symbol of the true substance, the outer husk of the mortal thought of life and its resources, goes to Cæsar. The real substance of life, love, understanding, and truth goes to build up and to sustain the spiritual consciousness in our minds and our bodies.

When one respects and gives heed to the inner law of proper adjustment of one's thoughts and impulses, one will have due respect for the outer laws of the country, state, county, and city in which one lives. Then one will never be tempted to give place to any desire the fulfillment of which would cause him to disregard outer laws of the land, such as the prohibition law, laws against illegal appropriation of money and property, and so forth. Neither would one then disregard any law of righteous balance within his own being.

The "fruit of the Spirit," we are told in Gal. 5:22, 23, "is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control [temperance A. V.]; against such there is no law." Again, in Gal. 5:16 we read these true words: "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

QUESTIONS

1. To what does temperance in its broader and truer sense refer?

2. What is necessary that all one's thoughts, purposes, and activities may be adjusted in divine order?

3. Is it right for a Christian to pay taxes and to keep the laws of his country?

4. What more should he do?

5. In our own individual consciousness how do we give to Cæsar the things that are Cæsar's, and to God the things that are God's?

6. When one adjusts one's own inner thoughts and impulses properly, what will be his attitude toward outer laws?

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HEALTH

"The words that I have spoken unto you are spirit and are life." By the Christ word I am made whole. By the Christ word I am restored to perfect health.

The marvelous results that followed when Jesus spoke healing words prove that he had found the secret power in the creative word, referred to by John as the *Logos*.

The *Logos* is the so-called "lost word" which tradition says was once possessed by wise men and by which they could perform miracles.

Those who have faith in Jesus, and follow him, find that when they enter into a certain superconsciousness their words have healing power. Merely repeating words of truth in the name of Jesus Christ will quicken the mind spiritually. To the healing words should be added: "The words that I have spoken unto you are spirit, and are life."

HEALING THOUGHT

February 20 to March 20

"The words that I have spoken unto you are spirit and are life." By the Christ word I am made whole. By the Christ word I am restored to perfect health.

PROSPERITY THOUGHT

February 20 to March 20

The increasing, multiplying power of the Christ word is active in my mind and my affairs, and I am prosperous.

PROSPERITY

The increasing, multiplying power of the Christ word is active in my mind and my affairs and I am prosperous.

Jesus taught that God will provide for those who trust him, as he provides for the birds, the flowers, and all nature. But Jesus also taught that we must increase our talents. The primal source of our growth is the mind, and out of the mind proceed the thoughts and the words by which our characters are formed and by which our environment is established.

Then watch your words. Think and speak only increasing, multiplying words. Make contact with superconsciousness by affirming your unity with the Christ word. By so doing you will co-operate with the Christ mind and will open the doors to true prosperity.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

IN EXTENUATION OF THE INCREDIBLE

In Harper's Magazine for October, 1925, in the department known as the Editor's Easy Chair we read a remarkable dialogue purported to be carried on by one Colophon and his doctor friend, Dimity. We quote:

"The impression I get," said Colophon, "is that some people sometimes cure in some people almost any disease that there is. I don't find myself in agreement with the boundaries you doctors put to the diseases that can be cured by mental or spiritual means."

"They can't cure cancer," said Dimity. "I know about cancer. I deal with him in my business." . . .

"Know about it! Go 'long! Say, 'Know *something* about it': that's about as much as any one can say of anything. *You* know cancer? No! All you know is how to cut 'em out. I don't doubt you know that, and if I had one I'd employ you. But here are newspapers, letters, pamphlets, periodicals, and books providing mountains of testimony that cancer is being cured all the time by saints, healers, Christian Scientists, marvel workers, Unity practitioners working from Kansas City, and heaven knows who else."

"But, Colly, you don't really believe all that trash, do you? Surely you don't believe the stories you read in the papers about cures! . . . Do you believe the testimonials that go with the patent medicine advertisements?"

"I don't bother with them: The proportion of lies that one must expect in them is too high. But these Unity, Christian Science, healer, saints-shrine and other religious cures are a little different. Even patent medicine is medicine, but those mental and spiritual cures are something else, and something with an extended historical background behind it. The tradition of cures by these various immaterial means is about as old as anything in human record." . . .

"No good doctor nowadays ignores the power of the mind over the body! But it won't cure cancer."

"I suppose not. To cure cancer you must have, I

should say, an agent that will penetrate tissue like X-rays or radium, and destroy cells, and extirpate whatever you call the creatures which do the mischief. You need something that will do what a knife or radium will do, and much more. This agent must be usable by some will which under right conditions can send it on its errand and make it do its job. By means of such an agent it seems to me—a very ignorant man and liable to be mistaken—that cancer might be cured."

". . . But do you think, Colly, that such a force as you describe exists and can be handled?"

"I suspect it does exist, and that now and then some one comes along who is able to handle it. Sir Oliver Lodge defines it in a way when in writing of Doctor Geley, who lately died, he says Geley had in mind 'a dynamic power of the mental and spiritual regions competent to control, guide, and rearrange atoms of matter.' I am so constituted, and so impressed by what I have read or heard, as to believe that most of the Bible stories of miracles, both Old Testament and New, are true, and that they constitute a record which shows us what is possible. The cures in the two Testaments are of much the same sort. Leprosy was cured both by Elisha and by Christ. I don't know what leprosy is and how it compares with cancer; but it has usually beaten the doctors . . . So of bringing the dead, or apparently dead, to life. Elijah brought back the widow's son, and Elisha, the child of the Shunammite; Christ raised Lazarus. I don't remember cures in the Old Testament of expulsion of devils and restoration of crazy people to sanity, but outside of cures there is a likeness between the exploit of the widow's inexhaustible cruse and barrel of meal and the multiplication of bread and fishes in the feeding of the multitudes. I have read that this multiplication of food is done now in the East but that men who can do it are of a sort that does not advertise, and that they do not disclose their accomplishment except on very special occasions. Then there's levitation of one kind or another, and, oh, do you remember the story of a man who lost his ax-head into the Jordan, which Elisha kindly made float for him? How do you suppose he did that? . . . It doesn't seem to me much of a stunt for a party with the powers of Elisha to make iron float. Why should you feel it to be so much more incredible than Miss Tarbell's story of how Mr. Morgan and Judge Gary accomplished the flotation of the steel

trust? Now there was really a big job in constraining metals to float. And accomplished, how? Simply by the action of the human mind. No force employed; no knock down or drag out; but simply mental forces—imagination, strength of will; not precisely the forces by which the so-called miracles are done, but something very close to them. Did you read how Mr. Morgan and Judge Gary finally constrained John Gates to take what they offered? . . ."

"Fine story! oh, yes! but not the same kind of story as of the ax-head that swam."

"Oh, well, the main difference is that you don't know enough to understand the ax-head story, whereas the John Gates story comes within scope of your knowledge. If you knew more, I dare say you'd think Miss Tarbell's story was the greater wonder of the two."

"I think, Colly, you're just another Fundamentalist like Bryan. You seem ready to believe all these Bible stories."

"Sure! I do believe most of them; not merely because they are in the Bible, but because I think they are probably true, or at least based on substantial truth. As far as belief goes, I don't think Bryan could have bettered me much, but to me the Bible is a great stimulant to research, whereas Bryan seemed inclined to use it as a limitation on research. It makes me want to know, and whereas Bryan seemed always fearful that some one would find out something which didn't match with something the Bible said, that never worries me at all. I like to know what the Bible is and how it was compounded, and I do not understand how a man so clever in certain ways as Bryan was should have taken the view that it was a kind of cofferdam, with the walls of which it was not safe to meddle for fear they would spring a leak and let all their contents out. . . .

"Moreover the wonderful acceleration of discovery in the physical realm is bound to help us to a fuller understanding of the spiritual department. Wireless and radio and all such things; electricity, electrons, the last new thing and the next one, extend our powers of belief. And that is a good thing, for most people will agree that vastly more things are so than we think are so, and that limitless crops of truth stand waiting to be gathered from fields still uncut."

My religion means to me life. There can be no religion apart from life.—*Roy Rutherford.*

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

SEE PERFECTION IN ALL THINGS

I have failed to receive any benefit from your treatment. I have obtained only evil effects from attempting the practice of the silence. I have received only form letters from you in answer to my questions seeking the reason for my failure to succeed. I do not know in what respect I have failed to face every fault. Frankly, I can but believe that the failure is yours as well as mine. I should appreciate your advice.

We look upon all men as one great body of agents through whom Spirit works eternally, to the end that perfection, wisdom, love, and beauty ever may be increasingly manifested. We regard every individual as such an agent of God. In this spirit of universal unity of purpose we express our appreciation for your earnestness and frankness. Through it we gain wisdom to serve better, not only you, but all men.

Be assured that every letter that you have received from us had been prepared and sent in a loving, earnest, and prayerful spirit, and in a sincere effort to help you to meet your problems. In our daily healing services in Silent Unity, every person who has asked our help is individually prayed for, our letter to him is devoutly blessed, and the Christ word is spoken in his behalf. Though we have not always found it practical to write each reply individually, yet the spiritual and more essential part of our ministry is always both individual and collective.

You write of not having consciously failed "to face every fault." We feel that that attitude is the chief cause of your apparent failure to reap satisfying results from your prayer and your study.

One becomes like that upon which he constantly fixes his vision. "As he thinketh within himself, so is he." As you, in your heart, regard yourself, you are sure to

manifest in your mind, body, and affairs. Stated intervals of prayer, however diligent, will not overcome the results of gnawing self-criticism.

Turn squarely about and see yourself as God sees you, perfect in every respect. Begin to lay aside your personal and limited conception of yourself, and accept his estimate of you as a glorious Son of God. Regard the outer man less and contemplate, acknowledge, and daily praise the true, inner Man, the eternal, unspoilable, radiant soul within you. When you keep your vision upon this true self, the outer man rapidly conforms to your uplifted vision.

Go farther; begin to see the Christ in every one whom you contact. Steadily, as you do this, the outer seeming of the inner reality of those along your pathway will more and more reflect the perfection of your faithful visioning.

This principle of the Jesus Christ judgment never fails. The name of Jesus Christ means "perfect man manifested," and the promise is, "Whatsoever ye shall ask the Father in my name, he will give it to you" (A. V.).

It might be well if, for the present, you do not try to go into the silence. Faithfully each day, morning or evening, use a certain period of time for realizing as vividly as you possibly can the point of view we have suggested—not as a remote hope, but as a very present reality—the only reality about yourself and others. Instill this view into every possible detail of your life; see your mind, body, affairs, and all persons and circumstances as they are in spirit and truth—perfected. Pronounce the righteous judgment of the Father upon them, which is "good," and "very good."

We hold you daily in the Christ light, wherein is dissolved every limited, imperfect thought or condition. "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

TO PROTECT FROM WHOOPING COUGH

Whooping cough is prevalent in our neighborhood. What can I do to protect my baby from it?

Diseases come as a result of wrong thinking, not because other people have them. You catch a disease because your state of mind is the same as that of some one who has the disease. Until children are old enough to think for themselves, they to a large extent are influenced by their parents' thoughts.

No disease can come to the children of a mother who does not believe in the reality of disease or fear it in her heart, whose mind is poised in the Christ consciousness of the omnipresent life, love, and purity of God.

Keep your baby free from inharmony by holding steadfastly to the truth of omnipresent good.

TRUE FASTING

Is fasting important? It makes me weak and unable to work all day. I prayed for the Holy Ghost to come upon me, and at our meeting the power was so great in me that I could not stand.

We do not advise people whether to fast or not.

Fasting, if engaged in, should be a spiritual observance and should be like prayer, carried on in secret. The true fast is taken for the benefit of the mind rather than for the healing of any physical condition. Spiritual quickening does not take place in the one who carries an overloaded stomach.

Fasting signifies more than abstaining from food. It means the denial of the sense man in every way. This denial opens the door for the inpouring of spiritual ideas from the mind of God; the true fast is always followed by a spiritual feast.

The power of the Holy Spirit works in man as high thinking and pure living, rather than as an emotional display that seems to deplete the strength.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Long Beach, Calif.—Mrs. O. was suffering from gallstones and other complications. Two doctors told her that an operation was her only hope of relief, and she arranged to go to the operating table the next morning. I sent you a telegram, asking your help. Before morning Mrs. O. was much improved and she decided that an operation was not necessary. She is now back at her work and is apparently as well as she has ever been. I am deeply grateful for your prayers.—*Mrs. B. C. H.*

Waxahachie, Tex.—I wrote to you asking help for my brother-in-law. The physician considered my brother-in-law's condition a very serious one, as his heart was greatly enlarged, and he was in bed, and was unable to work. The doctor said that he would never be any better, but that he might live a year if he took care of himself. Soon after I wrote you he began to improve, and in a few days he was able to go back to work. He has been improving steadily ever since, and his heart is now almost normal. He is very grateful for your help.—*Mrs. M. F.*

Oelwein, Iowa—You may discontinue prayers for me, as I am entirely healed of fibroid tumor. I thank God and Unity.—*Mrs. E. C.*

Kansas City, Mo.—I wrote you asking for prayers that I might be healed of goiter. I give thanks, for it is entirely healed.—*E. P.*

Detroit, Mich.—I sent Weekly Unity, by the prosperity bank plan, to a woman who was very hard of hearing. From the time her name went to Silent Unity she began to hear better, and now her hearing is completely restored.—*Mrs. I. C. R.*

Amsterdam, N. Y.—I wrote asking you to pray that I might be healed of hay fever. I am happy to tell you

that I am completely healed, and I know that I shall never have it again. I cannot thank you enough.—*Mrs. W. E. T.*

Clinton, Iowa—I wrote you asking prayers to remove a lump from my mother's eye. The lump has disappeared. —*A. A. R.*

Prairie View, Tex.—I thank you for your help for C. H. W., who was in a train wreck. It was at first thought that he was seriously injured. The right shoulder was bruised and swollen, the ligaments were torn and stretched, and there were minor injuries. Now, in less than a week, almost every trace of the injury is gone and he is using the arm freely. I know that your prayers did the work, and I am truly grateful for this manifestation of God's presence. —*L. M. R.*

Chicago, Ill.—I sent you a telegram asking you to pray for my brother, who had been drinking "moonshine" for days. His face was purple and he was raving about seeing terrible things. His doctor had called the ambulance to send him to the hospital, saying that he was dangerous to others. I wired you, and when I got back from the telegraph office my brother was sitting on the edge of the bed, his face had lost its purple hue, and he was quiet. I said: "You are feeling better, are you not?" He said, "Yes," and lay down and was quiet all night. The next day he was all right. I thank God and Unity.—*J. L. Q.*

Los Angeles, Calif.—My son was knocked down by an automobile, and the doctor said that he could not live. One night it was decided that he would have to be operated on immediately. A friend telegraphed Unity. There was some delay in locating the doctor, and when he came my son was so much better that the operation was not performed. The doctors could not understand the sudden improvement. They thought that his neck was broken, and they said that he would die, but he got well rapidly and there were no disagreeable after effects from the accident. —*Mrs. P. M. H.*

New York, N. Y.—I wrote you requesting prayers for a very dear friend who had been given up by doctors. She was to be sent to the psychopathic hospital for observation, as her mind was said to be weakened because of her habit of taking morphine. I knew that help could be found only through Truth. Within a very few days I received the assurance that she was much more comfortable and was not

to be sent to the hospital. Last week she wrote to me saying that virtually all pain had left her. I am inclosing a check in appreciation of your wonderful help.—*M. G. R.*

Lexington, Ky.—I wrote you asking your prayers for relief from bladder trouble. I thank God that your prayers were answered almost at once.—*Mrs. F. H. W.*

Lexa, Ark.—My husband is a locomotive engineer. He was taken out of service because of defective hearing, and was out forty-one days. I asked you for help. When he took the field test he passed in everything. I thank God and Silent Unity.—*Mrs. D. S.*

Atoka, Okla.—I wrote you asking prayers for healing of a very bad sore throat. My throat was entirely healed in two days, and it is better than it has been in years. I thank and praise God and Unity for this wonderful help. —*Mrs. W. D. H.*

Syracuse, N. Y.—I wrote you asking for prayers for my sister who had, to all appearances, lost her mind. Within a week conditions changed; she began to grow quiet and to lose the terrible fear that had haunted her day and night so that she could not eat or sleep. She began to eat and to sleep and to regain her sanity. She has improved steadily ever since. I am inclosing a love offering, and my heart is praising God continually.—*A. V. G.*

St. Louis, Mo.—I asked your prayers for healing of my knee, which had been stiff and sore for nearly a year. Suddenly it was completely healed. I was surprised to have it move freely without the slightest pain. This happened more than two weeks ago, and my knee has been in perfect condition ever since.—*Mrs. T. F. C.*

Lodi, Calif.—I wrote you more than a year ago asking prayers for a friend who was given up by doctors because of a malignant cancer. He is well, and is filling a strenuous position.—*N. H.*

Potter, Nebr.—Our daughter was very ill with diabetes. The physician said that by morning she would be in a state of coma, and beyond medical aid. We left her in his care, and with his approval wired you asking prayers for her healing. In less than a week she was out of danger. She is now at home and no trace of sugar or albumen appears in the test. Our hearts are full of gratitude to you for your loving help, and to the Great Physician who heals all our diseases.—*Mr. and Mrs. J. R. Q.*

PROSPERITY

Galesburg, Ill.—I wrote you asking for prayers that my daughter and I might find work, and a suitable place in which to live. We secured employment which was very satisfactory, and a small apartment in which to live. I am very grateful for your help.—*Mrs. F. W. S.*

Detroit, Mich.—A month ago we started in business. I wrote you asking prayers for our prosperity. We expected that we should have a loss during the first month, but instead of having a loss we made a little money. We have good prospects of increasing our business.—*F. J. E.*

Glebe, Sydney, Australia—I wrote you asking prayers for prosperity. Your prayers have been answered. Work has been coming to me unsought, while before I got little when running after it. Also, I received about $40 unexpectedly. Best of all, I am getting spiritual prosperity in joy, peace, and happiness.—*J. H.*

Omaha, Nebr.—Almost immediately after I wrote you for help, I went to a man to whom I am sure I was guided by Spirit. I had never seen him before, but he put me to work at once. I am thankful to God and to Unity.—*E. F. W.*

Los Angeles, Calif.—I want to thank you for the help that I have received from you. I wrote you a few weeks ago asking prayers to help me find a position and to help me find some one to look after my little boy while I was employed. A few days after I wrote you, I got a position doing work in the evening, and after three weeks I was promoted to day work. My child is being cared for by a very good friend, a Unity student.—*Mrs. E. S.*

St. Louis, Mo.—We wrote you for help regarding our finances. We have worked faithfully. The unfolding of our good has been very gradual, but it has been very wonderful. Today, for the first time, I have money to use that belongs to me. I am sending you one tenth of it and it gives me great joy to do so. We had nothing but debts, but we started our business on faith, and it has succeeded. Our help has come in many ways—often at the last hour, but it always has come. It has been a wonderful experience for us, and we are grateful for your help.—*M. D. W.*

Baltimore, Md.—I thank you for your prayers. My sister received the sum of money which was due her. This included the full amount of interest, which was not expected.

Faith is a wonderful thing, and it has been taught to me by Unity.—*S. M. B.*

Indianapolis, Ind.—Many blessings have come to us and we are very grateful. When I wrote you, there seemed nothing before us but bankruptcy, and my husband was threatening to kill himself. In some way a great change came. Little by little we were able to meet the most pressing bills. Then, unsolicited, a friend advanced money so that my husband could produce some articles that he had invented. My husband now has two very good business openings in view, and we have faith that God will show us the way.—*Mrs. A. C. S.*

San Antonio, Tex.—I wrote you for prayers for my son, who wished to enter a dental college this fall. Almost immediately two people offered to finance his way. You may discontinue prayers.—*Mrs. J. E. M.*

Los Angeles, Calif.—I wrote you asking prayers to help my husband find a position. He obtained a very good position in his own line of work, on the day that your letter was forwarded to us. He was offered five positions within three days. This demonstration of love has strengthened my belief, and my husband and I wish to thank you for your help.—*Mrs. T. B.*

Philadelphia, Pa.—We wrote you asking prayers to help us renew a mortgage. Instead of renewing the mortgage, we were able to sell the property at a good figure. One never knows how the Lord's bounty will be manifested.—*J. A. L.*

Chicago, Ill.—I wrote you asking prayers that we might be able to find some one to purchase our home. Foreclosure proceedings had been started against it, and things looked very dark. Through God's help we were able to find a purchaser. We earnestly thank God and Unity.—*Mrs. A. D.*

Wilmington, Del.—I wrote you that we needed prayers to help adjust our financial affairs. My husband found work almost immediately, and we have been abundantly blessed and helped. I shall join you in prayer daily, so that I may know more of God's goodness.—*Mrs. E. P. J.*

Sidney, Ind.—I wrote asking your prayers to help my husband obtain a good position. I am glad to tell you that he has just accepted a fine position. I know that Unity has brought this to pass, for we did not know that this position was open until the offer came to him.—*Mrs. H. C. J.*

PROSPERITY BANK

Rock Island, Ill.—Our use of the prosperity bank is doing wonders for us. We now are able to live in a very desirable neighborhood; also we have been able to purchase a car and other things that we have been wanting. The bank drill is freeing me from fear, and I consider this the greatest of my blessings. We thank you for your prayers.—*Mrs. C. D. T.*

Jacksonville, Fla.—I never before enjoyed prosperity as I have enjoyed it since the coming of the prosperity bank into my home. I thank God. May he ever bless you and your good work.—*A. J. S.*

Denver, Colo.—I have been wanting to help make a living for my family, and the man from whom I buy coffee told me to ask help from your school. He said that he had never thought that he could build a home, much as he had wanted one. One of his customers told him about your school and he wrote to you. He followed instructions and today he is living in his own home and is very happy. Please send me a prosperity bank.—*Mrs. L. M. R.*

Hollywood, Calif.—This week I sent for my third prosperity bank. I have had wonderful results from my first two banks. I no longer worry over finances or supply, for I know that if I have perfect trust in God my every want and need is supplied. Before becoming interested in the study of Unity we were in desperate circumstances financially and physically, and we were all out of harmony. Now we are peaceful and happy. I thank you for showing me the way.—*Mrs. J. P. R.*

Rochester, N. Y.—I was out of employment and I wrote for a prosperity bank. Before the bank came I had found a very good position. I owe my health, my peace, and my prosperity to the Unity teaching which directed me to God. —*J. M.*

Bristol, Conn.—When I started my business I did nothing but worry. A lady gave me a copy of Unity. I read it and soon I saw that I was not thinking properly. About four years ago I asked for my first prosperity bank. Since then I have moved into larger quarters, and at present I am employing extra help. My life is much happier and business is good.—*R. M. L.*

St. Louis, Mo.—I have not been without a prosperity bank for four years. It helps wonderfully to rid the mind of thoughts of lack and limitation.—*Mrs. E. S. W.*

CHILDREN

Venice, Calif.—I praise Omnipotence and you for the wonderful help that has been given to me in my studies and in other ways. Two years ago I was in the third grade; now I am entering the seventh grade. Two of my teachers disliked me very much and I had no playmates. After you prayed for me I found several congenial friends, and my teachers all seemed to like me very much. I blessed the ones who disliked me and they immediately changed toward me. You have no idea how much you have done for us all through your prayers, and how thankful we are. No matter what goes wrong, we feel that we have God and you to encourage us, strengthen us, and show us the light.—*V. M. V. E.*

Springfield, Mo.—You may discontinue prayers for me, as I am perfectly well. I am a boy fourteen years of age, and through Unity mother has taught me to know God. —*V. B.*

Lovelady, Tex.—Your prayers have helped me to gain health and strength. Since I started to study Unity I have stopped eating meat, and I am growing stronger every day. When I think I want meat I say: "I am going to master it instead of eating it."—*M. E. M. T.*

Harrisburg, Pa.—I wrote asking your prayers that a growth on my face might be removed. My teacher, the doctor, and the nurse at school told me that it would have to be cut off and that it would leave a scar. It came off itself, without leaving a scar. I thank God and Unity that it is entirely healed without medical aid.—*K. W.*

RADIO

Holmes Park, Mo.—My husband and I became interested in Unity through hearing the Unity services broadcast over the radio.—*Mrs. D. C. A.*

Kansas City, Mo.—I have been listening to your splendid and inspiring program, broadcast tonight over the radio. I enjoyed it to the last words of the beautiful hymn, and I feel that I should like to have you know it. Each Saturday night I endeavor to arrange my duties so that none may interfere with my listening to your service. —*N. G. B.*

Cleveland, Mo.—I enjoyed your program very much,

especially the quartet numbers. It came in loud and clear above all other K. C. broadcasting stations.—*K. M. F.*

Wichita, Kans.—I inclose $5 for the radio fund, as a thank offering for the many blessings that I have received through the teachings of Unity.—*L. I. W.*

CORRESPONDENCE SCHOOL

Los Angeles, Calif.—I have received great benefit from study of your correspondence course. Many questions that had puzzled me have been answered. I love God and my fellow man better than I did formerly, and my home conditions have improved very much.—*Mrs. J. M. B.*

Montebello, Calif.—I am very grateful for your wonderful teaching. Each lesson helps me to overcome some seeming difficulty. You are doing a great deal for me and I thank you very much.—*Mrs. A. S. de C.*

Columbus, Ohio—I am being helped more and more as I study these wonderful lessons. I thank and praise God that I am in Truth.—*Mrs. M. W.*

MOTHERHOOD

National City, Calif.—My perfect baby was born two weeks ago. The birth was without pain. I thank God and Unity for the wonderful help that I have received.—*Mrs. C. H. H.*

Milan, Ind.—Words cannot express my appreciation of the benefits that I have received from study of your course.—*Mrs. W. C. K.*

Tuolumne, Calif.—I asked your prayers for my two-weeks-old baby. She is completely healed. Thank you. —*Mrs. H. E. B.*

Chicago, Ill.—I thank you for the wonderful help that I have received from the motherhood lessons, and also for your prayers. I have been feeling well since I wrote to you. I wish you to continue sending the lessons, that I may coöperate with you.—*Mrs. C. H.*

FREEDOM

Crawford, Nebr.—My husband has been freed from bondage to drink, and our home is harmonious. I thank God and Unity.—*Mrs. P. G. C.*

Pacific, Wash.—All my life I had been afraid to stay alone at night. I am studying Unity literature. Through

it I have overcome fear and have found peace.—*Mrs. C. E. C.*

RECORDS

Aurora, Ont., Canada—I have tested Unity records in many ways, and I obtain the best results with a very fine, soft-tone steel needle. The phonograph should be played very slowly.—*Mrs. F. P.*

Cleves, Ohio—The records all are good but I have especially enjoyed "That Great Physician Liveth Yet," "It is the Spirit That Giveth Life," and "I am Strong in the Lord and the Power of His Might."—*M. C. H.*

Fulton, Ill.—By listening to the Unity records I am recovering my hearing in my left ear. I expect to be entirely healed.—*F. E. W.*

Ash Fork, Ariz.—I have received my record for this month, and I enjoy listening to it. Mr. Fillmore's words are very clear.—*Mrs. W. J. P.*

ILLUMINATION

Alturas, Calif.—Financial burdens have been lifted from me. I have health, peace, and plenty, and a growing knowledge of God and Truth that means unlimited possibilities. I bless God for this freedom, and I pray His blessing upon Unity.—*Mrs. C. S. R.*

Chandler, Ariz.—You may discontinue prayers for us. Words cannot express my gratitude for the blessings that I have received since I wrote you two months ago. My husband has quit drinking, and two of his companions have entirely turned away from intemperance. I am especially grateful for the spiritual uplift that I have received.——*Mrs. B. F.*

Hornell, N. Y.—I have been wonderfully helped and blessed of God, through your prayers. My mind has been renewed; desire for meat, tea, coffee, and tobacco has passed away from me, and I am getting stronger every day.—*W. H. P.*

Putaruru, Waikato, New Zealand—I thank you sincerely for the help afforded by your prayers for the awakening and quickening of my spiritual insight and understanding. I am learning to regard all things as truly spiritual. God is operating in my affairs, and I am at peace in the assurance of his loving care in all things.—*E. R. A.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; Christian Business, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly. ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies.....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. If your subscription expires this month, a subscription blank is inclosed for your convenience in renewing.

You will not wish to miss an issue of this magazine; we suggest therefore that you renew at once. If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with a check or money order to cover the cost of your subscription, and mail it to us. This will mean that you have renewed your subscription.

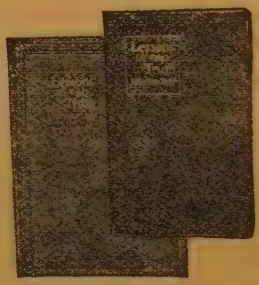
LESSONS IN TRUTH

A Course of Twelve Lessons in Practical Christianity

by H. Emilie Cady

Chapter Titles

I. Statement of Being
II. Thinking
III. Denials
IV. Affirmations
V. Faith
VI. Definition of Terms Used
VII. Spiritual Understanding
VIII. Secret Place of the Most High
IX. Finding the Secret Place
X. Spiritual Gifts
XI. Unity of the Spirit
XII. Bondage or Liberty, Which?
Question Helps



"Question Helps for Lessons in Truth" was formerly published as a separate booklet and sold for $.15 a copy. Unity students will be quick to realize the greatly increased value to be found in a study of "Lessons in Truth" with these questions as a guide. The price of "Lessons in Truth" has not been increased as a result of this addition.

UNITY SCHOOL

917 Tracy,

A STANDARD TEXTBOOK

Clear and Practical Instruction in the Doctrine of Jesus Christ

The Christ principles of success, prosperity, health, harmony, and happiness are so simply explained in "Lessons in Truth" that even the least advanced student will have no difficulty in adapting them successfully to his everyday affairs. And people who have read and studied Unity literature for years tell us that they never fail to find new help and new inspiration from repeated readings of this book.

"Lessons in Truth" is the regular text used in our beginners' classes at headquarters and in all the Unity centers throughout the country. Its strong and inspiring teachings form a valuable course in the basic principles of Truth.

A friend in Newark, N. J., recently wrote the following words of praise for this little book: "Recently I read 'Lessons in Truth;' in fact, I have studied the book carefully and must say that it is a very wonderful book. It covers every subject that seems to offer a doubt that God is our constant help in time of trouble. My doubts have been cleared away and my belief in our heavenly Father has been greatly strengthened since I have studied this wonderful little book. Seeking to be satisfied, I have read a number of books, but I feel that 'Lessons in Truth' is the one book that covers all the necessary subjects for one who is seeking Truth."

"Lessons in Truth" is published in the following bindings: paper, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

OF CHRISTIANITY

Kansas City, Mo.

UNITY HEALING AND PROSPERITY RECORDS

There are some who travel miles to hear a message of health from Charles Fillmore himself. There are others who wait patiently for the hour when Charles Fillmore's voice with its message of eternal life comes to them over the radio. And there are others, very wise ones, who have learned that there is one way by which they may arrange to have Charles Fillmore speak to them at any hour of the day or night with a message of strength and power to meet all needs. They are the wise ones who have subscribed to the Unity Healing and Prosperity Records for the coming year.

These are five-inch, double-faced records containing the healing and prosperity thoughts for the current month, with an explanation of each, spoken by Charles Fillmore.

A strenuous day at the office, a trying ordeal with the children, discouragement because of some fancied financial difficulty, an ache or a pain that does not really belong to you —and then the soothing, restful inspiration of soft music and of Charles Fillmore's voice, clear and firm, declaring for you the Truth in regard to all those petty troubles. Does it work? You should see the letters that we receive daily telling of healings brought about through the use of these records.

The subscription price is $3 a year—twelve five-inch, double-faced records during the year. In order that you may know just what they are and may see just how they are used, we will gladly send you one of them, the one for the current month, upon receipt of only $.30 from you. After you have tried one of the records and found it all that we enthusiastically claim it to be, you may order a year's subscription.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We are unable to take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

THE SUCCESS OF EVERYDAY LIVING

A perfect life is merely a succession of perfect days. What higher ideal of life can we have, then, than to live each day in perfect harmony with our God ideals? To further the peace, the harmony, and the success of everyday living, to fulfill more perfectly the obligations of each day is the ideal of the "Inspirational Series." To teach us to live rightly now is the lesson taught by this series.

MORNING MEDITATIONS, by Jennie H. Croft, gives the right impulse for the day. The problems of the day are overcome even before they appear, if the student has fortified himself against them with the strength and power of Truth.

THE SPIRITUAL LAW IN BUSINESS, by W. I. Hoschouer, as the name implies, deals especially with the problems of the business world and with their handling through recognition of God as a partner in every business transaction.

GOOD WORDS, by Imelda Octavia Shanklin, is a plea for the Golden Rule of speech. The Golden Rule of speech is to say to others what you would like others to say to you. "Words are the tools with which the work of liberation is done," and it is the duty of each of us to learn to handle these tools wisely.

The price of the booklets in this series is $.25 each; the series of three booklets, uniformly bound, sells for $.75.

PUBLISHERS' NOTES

Last Christmas Lowel Fillmore had a splendid idea for a gift to his personal friends. It was a collection of his poems that have appeared from time to time in various Unity publications; the booklet was bound in an attractive gift binding which he himself chose. The title which he chose for this collection was "Little Lessons in Verse." As soon as this idea became generally known in the Unity office there was a clamor for the books among the Unity workers. Then some members of the publication conference group insisted that the booklets be put on the list of Unity books and booklets offered for sale. Mr. Fillmore finally acceded to this suggestion, so we are now able to offer to all of our readers this attractively bound collection of poems, some of them inspirational, some of them humorous, and all of them very pleasant reading, at the price of $.25 a copy. Already the original edition of 2,000 copies is sold out and we are ordering another edition.

Do you remember what a scramble there was, when you were little, to see who would get the most valentines on St. Valentine's day? There was always a valentine box in the school room and St. Valentine's day was one of the really big events of the year. The kiddies of today haven't changed a bit in that respect. St. Valentine's day still comes next to Christmas and the birthday. That is the reason why we always try to make our valentine number of Wee Wisdom one of the best issues of the year so that it will be a real valentine to each of the little ones who receive it. There is a poem, with attractive colored illustrations, by Imelda Octavia Shanklin called "Saint Valentine's Visit." By the way, have you considered the wisdom of a year's subscription to Wee Wisdom magazine, beginning with this issue, as a valentine gift for your little friends?

Are you sometimes asked, "Just what does Unity believe?" and are you puzzled as to how to put the teachings into a few words that any one might understand? The little booklet, "Unity's Statement of Faith," does this for you. It sells for $.10. Would it not be wise for you to have several of these booklets and to give one to each of the friends who inquires about Unity teachings?

The Unity workers were fortunate enough recently to have as their speaker at one of their morning meetings a lecturer of wide reputation. He is not, by the way, a Unity student or even a consistent reader of Unity literature. His talk was on the prosperity of the nation. He said that there was a very definite connection between the morals of the people and the prosperity of the nation and that as the moral standards go up so the prosperity of the people increases. He cited many instances in history to prove this statement. And it occurs to us that the home is the place where the morals are most definitely determined. If the home surroundings are not of the best sort the morals of the people in that home are likely to be of a low grade. "Truth in the Home," by Alice L. Ruth, was written with this idea in mind, to make happier and more harmonious the home conditions of the great Unity family. If, as this lecturer states, we have thereby improved the prosperity of the people, then, by its twofold work, this book is filling a wonderful mission.

Following its announced plan for 1926, Christian Business is specializing in each issue on some particular phase of modern business. The February number is the selling number. The two leading articles, "Salesmanship and Metaphysics," by Ronald B. Clifton, and "Making Friends of Enemies," by Adelaide Hensley, will prove wonderfully interesting to all business people connected in any way with the sales branch of their business. Sales managers who are talking Golden Rule methods to their salesmen will wish to order several copies of this particular issue to distribute among their men. We suggest that if you are not already on the Christian Business subscription list you order your extra copies at once.

Man, a worm of the dust; weakness, a badge of worthiness; poverty, the partner of piety; death, the door to eternal destiny—these are some of the old, false ideas dealt with in an article by Columbus Bradford which will appear in the March issue of Unity magazine. This article is entitled "Correcting Wrong Thinking." If you are limiting your growth by entertaining some of the race beliefs of man's creation of his limited power, you will find real help in this article, which will be ready for you about the 20th of this month.

It is the desire of this department of Unity magazine to see that the facts about the Unity publications and the Unity activities are presented to you in such a manner that you may choose wisely, from the list, the books, booklets, and periodicals that will best meet your needs. It is with this in mind that we note here a chance remark made to us by a very new Unity student who has been doing a great deal of reading since she began her study. She said: "You people have no other publications that are as clear to beginners, that make the teachings as helpful to beginners as do the articles by Miss Cady." With this recommendation, you will be interested in a list of H. Emilie Cady's books and booklets: "Lessons in Truth," "Miscellaneous Writings," "All Sufficiency in All Things," "Finding the Christ in Ourselves," "God's Hand *and* Loose Him and Let Him Go," "Oneness with God *and* Neither Do I Condemn Thee," and "Trusting and Resting." The prices of these publications will be found on page 195 of this issue.

We quite agree with this friend that H. Emilie Cady's writings are best suited for study by the beginners in Truth. However, Unity long ago felt the need of something for students who have studied thoroughly (and by that we do not mean simply one casual reading) Miss Cady's writings, and for years Charles Fillmore's book, "Christian Healing," has been meeting that need. A large percentage of our readers come to us originally for healing of some sort. Many of them come with the desire to heal others. "Christian Healing" gives valuable instruction either to those seeking health or to those seeking the knowledge whereby they may help others. It is a textbook on metaphysical healing, explaining the laws and principles by which Jesus Christ did his healing work.

No one would consider it a great effort to request a sample copy of a magazine. Yet, some have had their whole lives revolutionized by studying one copy of Unity Daily Word. The slight effort on their part brought them a recompense beyond human computation. On the other hand, there are many people who have neglected to become acquainted with Unity Daily Word and, consequently, have denied themselves its benefits. The offer to send a sample copy free upon request still holds good. Unity Daily Word is our official monthly manual of daily lessons. Each day of the month has a full page.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

Batugedera, Ratnapura, Ceylon—I am doing splendidly with Unity literature. As secretary of a local missionary movement (Lanka Baptist Mission) I correspond with many Christian people in different parts of this island. Often I inclose a tract which I feel would be of blessing to the recipient. In conversations with my young friends I find Unity truths to be very interesting topics. The church is gradually awakening to the duty of healing, and the minds of people here are turning toward the question of spiritual healing. I should like to have tracts on healing, prosperity, tithing, and other elementary subjects.—*A. W. P. J., S-70 No. EA-42.*

A Prison—I hardly know what to say in thanks for your wonderful response in sending me such helpful literature. I received it all today, and how I appreciate your help! It is so easy to work with men in here when they believe that some one on the outside is interested in them. Through you many men this night are seeking the light of Truth. I feel especially good, because five boys are so interested that they have joined our little club. It is good to hear them say that they want to start living a clean life. Two men came to me and said: "You will have to help us to break the habit of using bad language." I told them that through prayer and faith it was already broken, and to take "Lessons in Truth" with them and to become strong. I am thankful for the prayers that help me to stand for Truth. I am thankful for the opportunity that you give me to do something for others in here.—*A Prisoner, S-70 No. CB-34.*

Hartford, Conn.—I am very happy to tell you that I have gladly distributed the literature that you sent to me, and have some lovely messages in appreciation of it. I am thankful that in this way I can help to bring others the same happiness and peace of mind that I have realized through reading Unity literature.—*Mrs. C. M. B., S-70 No. AR-63.*

PRACTICAL CHRISTIANITY FOR PRACTICAL CHRISTIANS

Of all the Unity periodicals, Weekly Unity is designed to meet the needs of the greatest variety of readers. There is a page for Good Words Club members, with valuable articles and suggestions for their help in carrying out the work of the members of that club; there is a page of receipts for vegetarian cooking and of articles on vegetarianism for those who are working on this phase of the Unity teachings; a Metaphysical Digest page is published for those interested in the progress of advanced thought in other parts of the world; a responsive service with a lesson interpretation of the International Sunday School lesson is a valuable aid to teachers and leaders of centers who conduct Sunday classes; short, concise articles on metaphysical subjects will attract those who are interested only in a general way in the Unity teachings.

Weekly Unity well merits the slogan long ago adopted for it—Practical Christianity for Practical Christians—for it clearly applies its teachings to the practical side of existence. The subscription price of Weekly Unity is $1 a year.

WHERE UNITY PUBLICATIONS ARE SOLD

These columns contain the names of those who are handling a complete line of Unity publications. You are invited to call at any of these addresses to inspect and purchase Unity literature.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARK, LITTLE ROCK—Unity Study Class, 805 Byrd
CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
ATASCADERO—Bonita Gift Shop
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 2108 Shattuck, rm 121
CLOVERDALE—Truth Cen, Ivy Dell
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
HAYWARD—Unity Truth Cen, Oreana ave
HERMOSA BEACH—Meta Lib, 2621 Hermosa ave
HOLLYWOOD—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton
HUNTINGTON BEACH—Mrs J A Wood, 218 3d
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, rm 432; Meta Lib, 216 Chamber of Commerce bldg, 12th and Hill
MODESTO—Unity Reading Rm, 1030 12th

OAKLAND—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 533 Broadway; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 43 Bacon bldg, 1709 Bwdy
OSDICK—Mrs D G Thomson
PASADENA—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—School of Christianity, 1263 Main
SACRAMENTO—Unity Study Class, 1217 O
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
SAN FRANCISCO—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall 20th and Capp; Poppy Unity Cen, 2329 Fillmore; The Emporium
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SANTA BARBARA—Truth Cen, 227 E Anellaga
SANTA CRUZ—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, R 2, box 270
COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1432 Downing
FT COLLINS—Gertrude H Tracy, 900 Elizabeth
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 117 Park
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duvall
MIAMI—Pictorial Cen, 148 N E 1st ave
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 106 Curran
TAMPA—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
IDAHO, BOISE—Unity Cen, 1009 Wash
MONTPELIER—Verna I Shupe, box 531
ILL, CENTRALIA—Meta Lib, 200½ E Bdwy, rm 6, upstairs
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 E State; Unity Soc, 3316 Indiana; Edith Reynolds, 6517 Woodlawn
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South
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MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
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IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DES MOINES—Truth Cen, 335 Frankel bldg; Mrs D A Gross, 4338 Cottage; Meta Cen, 10th and Walnut, 204 Plymouth bldg
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
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Lowell—Mrs Frank W Derby, The Pleasanton
N Adams—Unity Class, 606 Dowlin blk, Main st
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MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
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Kalamazoo—School of Christianity, 211 W Dutton
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Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
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